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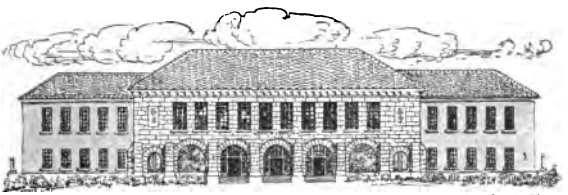

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A MANUAL

OF

GERMAN

PREFIXES AND SUFFIXES

BY

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PREFACE.

The plan of this manual, which is submitted, with no little diffidence, to teachers and students of German, does not include the etymology of the prefixes and suffixes. The book is designed simply as a practical aid to students who may wish to gain a nearer sense than even the best dictionaries give, of the meaning of German words.

There is no similar manual, so far as I know, in any language. I have borrowed help from many sources, the principal of which are Grimm's Deutsches Wörterbuch, so far as published; Sanders's Wörterbuch der Deutschen Sprache, 3 vols., Leipzig, 1876; Sanders's Wörterbuch Deutscher Synonymen (1882); Sanders's Neue Beiträge zur deutschen Synonymik (1881); Meyer's Handwörterbuch sinnverwandter Ausdrücke (1863); Eberhard's Synonymisches Handwörterbuch der deutschen Sprache (1882); Heyse's Deutsche Schulgrammatik (1864). I have had also the aid and suggestions of my colleagues, Professor P. Schweitzer, Ph. D., and Professor W. B. Smith,

Ph. D., (both of Göttingen), who both read the first draft of this manual.

I have left out some prefixes, such as wohl, and some suffixes, such as arm, where the meanings are sufficiently clear from the common school dictionaries. I say *prefixes* and *suffixes*, in such cases, because they have about attained such a power. I do not here make any attempt to distinguish between *Derivation* and *Composition*, which however useful it may be to the scholar, is of small service to one who is merely desirous of knowing the power of the particles.

As to the orthography, I have tried to follow the old. The larger number of examples given is from classic German sources.

J. S. BLACKWELL.

COLUMBIA, Mo., Jan. 16, 1888.

A MANUAL

OF

GERMAN PREFIXES AND SUFFIXES.

Ab (separable prefix).

1. Ab expresses originally *separation: e. g.*, er hat die reife Frucht abgeschüttelt (he has shaken off the ripe fruit); die Flinte wird abgeschossen (the gun is fired off); der Rosenstock hat abgeblüht (the rose-bush has dropped its blossoms).

2. Separation may pass into the notion of *transference: e. g.*, Ich habe den Brief abgegeben (I have delivered the letter); er blies das Stück ab (he played off the piece); ich kann nicht absehen, wohin das Wasser abläuft (I cannot see where the water has its outlet). In the last example, absehen may be regarded as signifying "to see from a distance and to report to one's self what is seen."

3. Separation may be *gradual*, or *by piece-meal*, or *in parts: e. g.*, der Hut ist abgegriffen (the hat is worn out, *i. e.*, thumbed away); die Tropfen nützen endlich den Stein ab (the drops at last wear away

the stone); der Geist ist frisch, der Leib stirbt ab (the mind is bright, the body is gradually decaying); ich habe das Kleid abgeändert (I have altered somewhat the dress, *i. e.*, in some of its parts; verändern [v. **ver**] would mean *in all its parts*).

4. Separation may be entire: hence, **ab** may denote *accomplishment, execution, completion* of what is signified in the verb with which it is associated: *e. g.*, als mich die Mutter den Knaben küssen sah, strafte sie mich ab (when my mother saw me kiss the boy, she punished me roundly); die Wahl ist abgehalten worden (the election has been held); die Sache ist abgemacht (the matter is settled).

5. Complete separation may pass into renunciation: hence, **ab** may denote *to prevent, to set aside, to get rid of*, in the manner of the verb: *e. g.*, der erwartete Besuch wurde abgeschrieben (the expected visit was prevented, *i. e.*, by written communication); er schwur seine Schulden ab (he denied his debts on oath). V. **ent**, and compare absagen with entsagen.

6. When the verb already expresses separation, **ab** merely emphasizes the meaning: *e. g.*, absondern (to separate). Cf., however, trennen with abtrennen.

7. **Ab** with verbal nouns has the same force as with the verb from which the noun is derived. **Ab**

with original nouns expresses *separation, departure,* or *removal,* from the noun, and hence in general diminishes the force of the noun: *e. g.,* Abgrund (precipice, *i. e.,* ground removed from the customary level, "off-"ground); Abgott (idol,—departure from the true God); Abgunst (ill-will,—removed from favor). Ungunst (v. un) is the exact opposite of Gunst.

8. In denoting separation from the surface of a body, ab is opposed in meaning to an (*q. v.*) and auf (*q. v.*), which denote contact with the surface of a body: *e. g.,* den Hut aufsetzen (to put on the hat); den Hut abnehmen (to take off the hat); anziehen, abziehen (to pull on, to pull off); den Tisch abdecken (to clear the table); den Tisch aufdecken (to set the table).

9. As separation implies *removal, diminution,* ab is opposed to zu (*q. v.*): *e. g.,* abgießen, zugießen (to pour off, to pour on); abnehmen, zunehmen (to decrease, to increase).

10. Ab has reference to the outside of an object; but aus (*q. v.*) has reference to the inside of an object: *e. g.,* ein Blatt am Zweige wird abgerissen, but ein Blatt im Buche wird ausgerissen; a table is wiped off (abgewischt) on the surface; a glass is rinsed out (ausgewischt) in the inside; flat surfaces are washed off (abgewaschen); hollow surfaces are washed

out (ausgewaschen); the face, the hands, are abgewaschen, the ears abgewaschen or ausgewaschen. On this distinction is founded the difference between **ab** and **aus** in many compounds: **aus** pointing to *the total, the complete, the bottom*, whereas **ab** points to *the partial, the repeated, the surface: e. g.*, he who drinks wine, *e. g.*, from a glass, abtrinkt, takes only the uppermost part away; he who austrinkt, leaves nothing remaining; wer Geld abgiebt, pays out, as, for example, in paying taxes, only a part: wer Geld ausgiebt, pays out all; eine Summe abbezahlen (to pay a sum by installments; ausbezahlen (to pay all at once). It is true one can use the phrase die ganze Summe abbezahlen, but the expression points to the gradual payments and not to the closing payment, which latter is expressed by ausbezahlen. Der Hund hat sich abgebellt (the dog has ceased barking, *i. e.*, he has barked so long and so much that he cannot bark any longer, he is tired); der Hund hat ausgebellt (ceased barking, come to the end of barking, because he has barked enough); der Brauer hat abgebraut, der Bäcker hat abgebacken (ceased brewing, ceased baking, *i. e.*, for this time, for the present demand); er hat ausgebraut, hat ausgebacken (has ceased brewing, baking, because all the material is used up); a play is abgespielt (played so often

that no one wishes it see it played again); ausgespielt (the whole piece has been played, and the play is over).

11. Ab has in compounds often the notion of *removal*, of *getting rid of* (*v.* 5): *e. g.*, Wer Gäste abfüttert, gets rid of his guests by feeding them, as they come only for the feeding); ausfüttern applies to some continuance in the giving of food, and the guests are not gotten rid of by the feeding; eine Urkunde wird ausgefertigt means that it is completed and ready to be dispatched; der Bote wird abgefertigt means that he is sent away, nothing detains him.

12. Another difference between compounds with ab and aus lies in the sense of each. If a thing is separated from the surface of a body (ab), the separation may be regarded as complete; whereas, if a thing departs from the interior of a body (aus), the thing may be regarded as still in essential connection with that body. This difference is so strongly felt that compounds with ab and aus are often in perfect contrast: *e. g.*, he who sets out (ausgeht) from a principle holds firmly by everything that follows from it; he who departs (abgeht) from a principle, abandons it; a servant is gone out (ausgegangen), but will return; a servant is gone (abgegangen), and will not return, has quit our

service; the bird has flown (ausgeflogen), is no longer in her nest, but will likely return; the arrow is flown (abgeflogen), and will not return; a person calling is informed: die Damen sind ausgefahren (the ladies are out, meaning, they will soon return, they are expected back); a person engaged to go with them, but coming late, is informed: die Damen sind abgefahren, that is, they are not to be found at home, and must be overtaken;*) he turned from the road to the left (bog ab), *i. e.*, he left the road entirely; he turned from the road (bog aus), *i. e.*, to turn into it again afterward; ein Abweg leads from the real or right path or aim; ein Ausweg leads somewhat out of it.

13. In the compounds **herab, hinab** emphatic attention is called to the direction from above-down. **Herab** and **hinab** are distinguished in sense as are **her** and **hin** (*q. v.*), which mark the local relations of the subject. A person standing above says: Gehe hinab und komme wieder herauf; a person standing below says: Gehe hinauf und komme wieder herab. Either form may be used where the standing-

*) A German friend objects to me that abgehen is used in the language of the stage to signify an exit with a probable return. In answer to this it may be remarked that every exit on the German stage closes the connection of the actor who goes out, with the *given scene*. A new entrance makes a new scene.

point is not explicitly or implicitly referred to. In a moral sense **herab** may be used without reference to the speaker's point of view, unless it be, indeed, that the speaker's attitude springs from *politeness:* *e. g.*, herabwürdigen (to abase); sich herablassen (to condescend); er war ganz zum Thiere herabgestiegen (he had sunk to the brute creation). **Hinab** is very rare in this sense; indeed, **herab** is more easily comprehensible in general than **hinab**, which, indicating motion away from the speaker, gets more easily out of the sphere of observation.

14. Verbs compounded with **ab** are to be carefully distinguished from verbs compounded with **herab** and **hinab**. Compounds with **herab** and **hinab** bring into prominence the notion of *direction* without special reference to the actual connection of things, which, indeed, have been in contact, but were not united into one whole. **Ab**, on the contrary, refers to a local and essential connection, as of some thing *belonging* to an object, or of being a part of the object, as a part of the whole: *e. g.*, a leaf falls from the table (vom Tische herab oder hinab); a leaf falls from the tree (vom Baume ab), of which it forms a part; a drunken man falls down the stairs (fällt die Treppe hinab); the mortar falls from the wall (fällt von der Mauer ab), of which

it is an essential part; the hide of an animal is pulled down from the heap (herabgezogen); pulled from the animal itself (abgezogen); a person takes his hat from the rack (herabnehmen); a person takes his hat from his head (abnehmen), *i. e.*, from the place where the hat belongs. Even where the meanings of **ab**, **herab**, **hinab** more nearly approach one another, they still have a feeling of difference remaining: **ab** denoting rather *whence*, and **herab**, **hinab** denoting *whither: e. g.*, der Reiter stieg ab (from his horse); der Reiter stieg herab (upon the ground); eine Frucht fällt ab (from the tree); eine Frucht fällt herab (to the ground).

15. Poets often use **ab** where prose-writers would use **herab**, **hinab**. The subjective rather than the objective is thus brought into prominence, and the beauty of the expression is heightened, as, *e. g.*,

Gefrorne Tropfen fallen
Von meinen Wangen ab.

16. **Ab** is distinguished from **los** *(q. v.)* in denoting separation, while **los** denotes a change of state from restraint of any kind to freedom. What is **ab** from a thing, is entirely separate and away from it; what is **los** from a thing, is no longer held by that thing, is free, movable, so that it may or can separate itself: *e. g.*, a thing which cleaves

closely is carefully loosened (losgemacht) in order that it may without injury be separated (abgemacht); Was sich losgelöst hat, kann man leicht ablösen; der Zahn ist losgebrochen means that the tooth is still in the gum, but shakes and wabbles; der Zahn ist abgebrochen means that the tooth is broken off from the root; der Zahn ist ausgebrochen means that the tooth is broken out of the surrounding gum; man kauft einen Sklaven los, *i. e.*, out of the slavery in which the slave was held, and frees him; man kauft Einem einen Sklaven ab, *i. e.*, transfers by purchase the ownership to another master.—In intransitive compounds where the notion of separation or of loosened restraint is not differentiated, or is not material in any given case, either **ab** or **los** may be used: *e. g.*, the gun, the shot goes off (geht los, geht ab). On the contrary, with transitive verbs, the differentiation is made emphatic, **los** pointing to the beginning of the action, and **ab** pointing to the end of the action, in any given case, *e. g.*, Nun, frag' nur los, bis du mir alles abgefragt hast (Well, question on, [or rather, colloquially, "just fire away"] until you have asked it all of me); er prügelte unbarmherzig los auf ihn, bis er ihn gehörig abgeprügelt hatte (he "pitched into" him mercilessly until he had soundly trounced him, or "polished him off.")

Aber (inseparable prefix).

1. The fundamental meaning of this particle, which seems to be a strengthened form of **ab**, is *departure from the present state and passing over into a state different from the first state;* hence, **aber** has often in composition the notion of *deterioration*, of *evil*, of *excess: e. g.*, Aberglaube ("changed faith," —superstition); Abername (nickname); Aberwille (for Unwille).

2. In the obsolete Aberpabst (false pape); in Aberklaue (for Hinterklaue); abermal (again); and Abersaat (second sowing), **aber** stands for **after** *(q. v.)*.

After (inseparable prefix).

1. The original meaning of **after** is *following, subsequent*, in space or time. This meaning is found in such forms as Aftergeburt (afterbirth); Afterheu (aftermath); Afterkind (posthumous child); Afterstück (hind saddle-bow).

2. The original meaning easily passes into the sense of *following after* in dignity, in worth: hence, *sham, pseudo-, not genuine: e. g.*, Afterkönig (sham king, pretender); Aftermehl (pollards); Afterdenker (philosophaster); Afterarzt (quack); Afterrede (calumny).

An (separable prefix).

1. **An** signifies *approach*, hence, *coming* or *bringing to* or *on*, *resulting contiguity in space*, *active union with* the opposite of **ab** *(q. v.)*: *e. g.*, ankleiden (to put on clothes); anziehen (to pull on, as gloves, etc.); der Stein friert an die Erde an (the stone freezes hard to the earth); die Eisenbahnzüge schließen sich an einander an (the railway trains make connection).

2. The connection resulting from contiguity may be *fixed* and *permanent*: *e. g.*, angehören, where not the fact of ownership is prominent, as in gehören, but the fact of close and permanent association: *cf.* Mein Buch gehört mir, with mein Kind gehört mir an.

3. **An** most frequently supposes an object toward which the action of the verb is directed: *e. g.*, eine Leiter anlegen (to place a ladder, *sc.* an die Mauer); die Rebe anbinden (to bind the vine, *sc.* an den Pfahl); er bringt viele Bücher an (*i. e.*, to the place where I am, or to me, laying them down at the point); anschaffen (to procure and make my own, *e. g.*, clothes, books; verschaffen leaves it open whether it is mine or not).

4. The other notion of approach may pass into the notion of *energetic activity of the subject*: *e. g.*, greifen (to seize); angreifen (to attack); der Wolf

fällt die Schafe an (the wolf falls upon the sheep). Quite frequent, and in imperatives it expresses a *continuance of what has been begun*, or *a challenge to do*, *e. g.*, fing an! sprich an! halt an! komm an!

5. **An** often refers to a firmer condition from which it passes to a present condition: hence, it refers to the *beginning* of an action: *e. g.*, antreten, anheben, anfangen (all meaning *to begin*); anbrechen (to make the first break, *i. e.*, in a whole), as einen Laib Brod anbrechen, to make the first cut into a loaf of bread); ein Feld anbauen (to till a field, *i. e.*, before untilled): Sie hat die Suppe anbrennen lassen (*i e.*, did not take it off at the right time, so that it began to burn to the pot); das Lied anstimmen (to lead in the song, to strike up the tune).

6. The prefix is sometimes colored by the verb itself, so that, as in anbeten (to adore) and Andacht (devotion), there is expressed the direction of the thought, or of a request to a higher or a sublime object. It is not impossible, however, that **an** may here come near in meaning to **auf** *(q. v.)*; and so in anstimmen = Aufheben des Gesanges, we may possibly better interpret the power of the prefix. The difference between **an** and **auf** is very little in, *e. g.*, sanft ansteigende or aufsteigende Hügel (gently ascending hills): der Arzt setzte die Schrepfköpfe an,

or auf (the physician applied the cupping-glasses); Geld anhäufen or aufhäufen (to heap up money).

7. **An** is stronger than **bei** *(q. v.)*, weaker than **zu** *(q. v.)*, and stands in the midst between them: *e. g.*, zugehörig is more than angehörig; beistimmend is less than zustimmend.

8. The meanings of nouns with **an** are generally to be inferred from the verbs from which the nouns are derived: *e. g.*, Ankunft, Anfang, Anstoß are to be referred to ankommen, anfangen, anstoßen. Words like Anbetracht, anbewußt (there being no anbetrachten, anbewissen) are uncouth and unnecessary. The notion of *addition*, of *participation*, of *association* frequently distinguishes the compounds from the simple noun: *e. g.*, Führer (a guide, *i. e.*, of one or many); Anführer (a leader, *i. e.*, of more than one); Anzahl (a number, *i. e.*, more than one in association); Antheil (a share, *i. e.*, with others interested).

9. **Heran** and **hinan** differ from **an** in that they express a *motion toward some object named as the limit of the motion: e. g.*, man treibt ein Pferd zum Laufen an (one pushes a horse to a run); man treibt ein Pferd an's Ziel heran or hinan (one urges a horse to the goal); das Wasser schwillt an (the water is rising); das Wasser schwillt bis zu einer gewissen Höhe heran (the water rises to a certain height); Ihr Feld

grenzt an unseres an (your field is next to ours; *no motion*); er zieht Einen zu sich heran (he draws one to himself; *motion in space*), but das Mädchen zieht mich an (attracts me; *no motion*). **Hinan**, besides the above use, is used to denote the *approach and direction toward an object*, expressed or understood, *in a higher situation*. There is a difference of sense, according as **hinan** is used with **an**, **zu**, or with the accusative alone: *e. g.*, er geht (bis) an den Berg, or (bis) zum Berge (he goes to the mountain, *i. e.*, to its foot); er geht den Berg hinan (he ascends the mountain, *i. e.*, to the top [hinaufgehen] or not).

10. If the simple verb signifies, by itself, the approach to a limit, or the reaching of a limit, such as nahen, kommen, the compounds with **an**, *e. g.*, ankommen, annahen, lay stress upon the *arrival* at the point, while the compounds with **heran**, *e. g.*, herankommen, herannahen, lay stress upon the *gradualness* of the approach.

Ant (inseparable prefix).

1. Found in very few words, and signifying *opposite to, against, in turn: e. g.*, Antwort (a word in turn); Antlitz (that which look opposite: countenance). *V.* **ent**

Artig (suffix).

1. **Artig** may be compounded with substantives capable of being taken in a concrete sense, and expresses *similarity in kind or nature: e. g.*, affenartig (ape-like); affenähnlich (would signify like an ape in *appearance;* affenförmig, like an ape in *form:* *v.* **gemäß, mäßig, haft,** for fuller treatment.

2. **Artig** is compounded *(a)* with adjectives: *e. g.*, ein bösartiges Fieber (a malignant fever); *(b)* with pronouns: *e. g.*, derartig (of that kind); *(c)* with numerals: *e. g.*, vierartig (of four kinds); *(c)* with **ab, an, miß, un, wider,** etc.: *e. g.*, abartige Bienen (bees "off" as to kind, *i. e.*, deteriorated).

Auf (separable prefix).

1. **Auf** has the original meaning of *up, motion upward in space, real or apparent: e. g.*, der Vogel fliegt auf und davon (the bird flies up and away); die Sonne geht auf (opposed to geht unter).

2. The notion of up passes into that of *increase mostly upward: e. g.*, die Frau zieht Gänse auf (the woman raises geese).

3. The elevation may be *mental* or *spiritual: e. g.*, er wurde wider die ganze Welt aufgebracht (he was angry at everybody—*tout le monde*).

4. Up in the sense of *again, anew*: *e. g.*, er hat die alten Kleider aufgefrischt (he has freshened up the old clothes, *i. e.*, by *renewing* them somewhat). Anfrischen (*v.* **an**) would not imply so much, but a freshening *by addition* or *by approach*, as with a brush, or the like.

5. Up, *from top to bottom, open*: *e. g.*, Mach die Thüre auf! (open the door! **Auf** here implies *action* or *direction* in distinction from **offen**, which implies *situation* alone: *Action*—Mach die Thüre auf; *Situation*—laß sie offen (leave it open); *Direction*—der Schlagbaum ist auf (the toll-bar is up). The sense of *open* is very common without reference to extent or direction: *e. g.*, er brach den Brief auf (he broke open the letter); er knüpfte den Knoten auf (he untied the knot); die Blumen blühen nach einander auf (the flowers blossom—"bloomed open"—in succession).

6. Up, *from beginning to end, completeness*, (*cf. to use* and *to use up*, in English): *e. g.*, die Katze fraß das Fleisch auf (the cat ate up the meat); er trieb das Geld auf (he raised the money); das Feuer brannte das Haus auf (the fire burnt up the house). In this last example niederbrennen (to burn down, *v.* **nieder**), abbrennen (to consume by fire, *v.* **ab**), and verbrennen (to destroy by burning, *v.* **ver**), would not be wrong. It is well to note that many compounds agree very

nearly in meaning. In this case, aufbrennen would picture, perhaps, more nearly the ascending flames; niederbrennen would refer more particularly to the result (down-burning); abbrennen, to the *removal* and loss by the fire; and verbrennen, to the *completeness* of the loss by burning. It seems worthy of remark that aufbrennen, like the English *to burn up*, may be applied to things large or small, but that niederbrennen, like the English *to burn down*, may be applied to large things only: we cannot burn down a piece of paper. If direction is strongly marked, *to burn down* may be used, *e. g.*, candles burn down.

7. Up, *upon, situation on a surface: e. g.*, der Weinhändler klebt Etiketten auf die Flaschen auf (the wine-dealer pastes labels on the bottles); aufschmieren (to smear on); überschmieren (*v.* über) differs from the compound with auf, in signifying covering or spreading over a larger surface.

8. Up, in the sense of *rousing* or *waking: e. g.*, der Mann sang mich auf (the man woke me by singing)—opposed to ein (*q. v.*): *e. g.*, sie sang mich ein (she sang me to sleep).

9. Up, out of reach: hence, *futurity: e. g.*, meine Rache will ich aufschieben (I will postpone my vengeance).

10. **Auf** referring to the *end* is opposed to **an** (*q. v.*) referring to the *beginning*, *cf.* aufbrennen, aufheben, auffagen, with anbrennen, anheben, anfagen

11. **Auf** denoting *to open* is opposed to **zu** (*q. v.*): *e. g.*, er knöpft den Rock auf, er knöpft ihn zu (he unbuttons his coat, he buttons it). The English employs here oftenest the prefix *un–*, as in unchain, unhook, unlock, and the like.

12. Nouns in **auf** must be referred to the verbs from which they are derived for meaning.

13. **Herauf** and **hinauf** always express direction from below upwards in space or time, or figuratively: *e. g.*, das Wasser steigt in die Luft hinauf, or herauf the water rises up into the air); von früher Zeit tönt es herauf (it sounds up from early times, *i. e.*, to us); er beschwur die Todten herauf (he conjured up the dead, *i. e.*, from the shades below up to us); er fütterte die Thiere herauf (he fed the animals, *i. e.*, until they were grown—herauf for großauf).

14. **Empor** (*q. v.*) has the meaning of *up in space*, as in emporflammen (aufflammen, to flame up), emporfliegen (auffliegen, to fly up), but belongs properly, or, at least, preferably, to a choicer, more studied style of writing than **auf** does.

15. **Aufbe-** is stronger and **aufer-** is weaker than **auf**: *e. g.*, aufbehalten (to keep) differs from aufhalten

(to restrain), but aufwachen (vom Schlafe) and auferwachen (vom Tode), aufstehen (vom Bette) and auferstehen (vom Grabe) are nearer to each other. The er in auf er seems to have the meaning of an emphatic *again* (*v.* 4 above, and *cf.* auf itself also in aufkündigen, to announce, and aufsagen in the sense of wiedersagen): *cf.* das Kraut wächst auf (the plant grows up, *i. e.*, it ascends by growing) and das Kraut erwächst auf (*i. e.*, it comes out of the earth, out of the seed,—renews its life from the seed).

Aus (separable prefix).

1. The primitive meaning of aus is *out, from within out:* hence *activity, motion from the interior, e. g.*, das Wasser läuft aus (the water runs out); die Blumen athmen einen angenehmen Duft aus (the flowers exhale an agreeable fragrance). Aus is here opposed to ein (*q. v.*).

2. Out, in the sense of *removal: e. g.*, den Hut ausklopfen (to dust the hat); das Ei ausblasen (to blow out the egg, *i. e.*, remove the yolk); der Knabe schält die Nuß aus (the boy hulls the nut); das Dienstmädchen hülst die Erbsen aus (the servant-girl shells the peas), grätet den Fisch aus (bones the fish), steint die Kirschen aus (stones the cherries). It is well to

note the English here which signifies the exact opposite of what it seems to signify: to shell peas, to stone fruit, to dust a table, to brain a man, seem to signify *to provide with*, instead of *to deprive of*, shell, stone, dust, brain, similarly we say, to stem, not unstem, cherries, to bark trees, to peel, not unpeel, apples, and so forth. In German, in such cases, compounds with **ab**, **aus**, and **ent**, are employed. If *the surface, the outside* is considered as the part to be removed, the German employs **ab**: *e. g.*, der Apfel wird abgeschält (the apple is peeled). If *the inside* is considered as the part to be removed, **aus** is employed: *e. g.*, die Erbsen werden ausgefrüllt (the peas are shelled). If the fact is made prominent that the separated part (*a*) wholly surrounds the object, or (*b*) is an essential part of it, necessarily belonging to it, (opposed to **ab**, which often implies that the part separated is not necessary or is useless), or (*c*) is so closely connected with the object that some violence is necessary for the separation, **ent** (*q. v.*) is employed. Accordingly, from different points of view, without especial emphatic difference in the consciousness of the speaker, one may use **ab**, or **aus**, or **ent** in these cases: *e. g.*, Bohnen abhülsen, aushülsen, or enthülsen (to shell beans); Fische abgräten, ausgräten, or

entgräten (to bone fishes); Kirschen abstielen, entstielen (to stem cherries; ausstielen impossible from the nature of the case); Pfirsiche ausſteinen, entſteinen (to stone peaches; abſteinen impossible in this sense, but einen Acker abſteinen, to clear a field of stones); einen Apfel abſchälen (to peel an apple); ausſchälen would be absurd; entſchälen is quite rare, abſchälen being preferred for the reason that the apple-peel is useless or unserviceable); eine Schnecke entſchalen (to unhouse a snail; its shell surrounds it, and is a necessary part of it); einen Baum abrinden, entrinden (to bark a tree); ausrinden impossible; abrinden, to get the bark; entrinden, to get the tree: er hat den Zimmtbaum abgerindet (he has barked the cinnamon-tree); einen Tisch abstäuben (to dust a table, *i. e.*, on the surface). *V.* **ab, ent.**

3. Out, in the sense of *one of many*, after selection and choice: *e. g.*, er suchte ein starkes Pferd zum Reiten aus (he chose a strong horse for riding-purposes); der Sultan ließ die fähigsten Köpfe im Lande aufheben (the sultan gave orders to select the most capable persons in the country). *Cf.* auserlesen, auserwählen, auswählen (all, to choose).

4. Out, *part or parts of a whole: e. g.*, ich bitte mir noch ein bischen Braten aus (I beg for another small piece of roast); der Geruch hat sich in dem ganzen

Zimmer ausgebreitet (the odor has diffused itself in the whole room). In the last example we could have used verbreiten, but verbreiten would refer to the spot whence the odor proceeded, and its gradual dispersion, whereas ausbreiten refers to *all the parts* of the room. Ausgebreitete Gelehrsamkeit (extensive learning, *i. e.*, in many departments: the learning of a man of *parts;* verbreitete Gelehrsamkeit could not be applied to one person). The use of aus in referring to the parts of a whole gives occasion to the use of the same prefix in referring to the *material* on which the activity expressed by the verb is expended: *e. g.*, Wäsche, Schuhe, ein Rad, schlechte Wege ausbessern (to mend linen, shoes, a wheel, bad roads): Ausbessern = to make better what was bad; verbessern = to make better what was probably good: refers, therefore, not so often, as ausbessern, to concrete things.

5. Out, *to completion, to cessation, sufficient, to the end: e. g.*, das Fleisch ist ausgebraten (the meat is well roasted); haben Sie ausgeschlafen? (did you sleep enough?); das Mädchen hat das Zimmer ausgefegt (the girl has thoroughly swept the room); es hat ausgedonnert (it has ceased thundering); die Pfeife ist ausgebrannt (the pipe has gone out); ich habe das Buch ausgearbeitet (I have completed work on the book).

V. **ab.** Also, figuratively *out*, in *mental production:* *e. g.*, er hat den Plan ausgedacht (he has contrived—excogitated—the plan). Very frequent in the senses of (5).

6. **Aus** touches **er, ent, ver** (*q. v.*) in all the above senses. Examine what is said under these three and in the light of the explanations there made compare ausbitten and erbitten, austragen and ertragen, ausgraben and ergraben, auslöschen and erlöschen, ausgründen and ergründen; ausfliegen and entfliegen, ausblättern and entblättern; ausgehen and vergehen, ausblühen and verblühen.

7. **Aus** is opposed to **an** (*q. v.*) as the end is opposed to the beginning: *e. g.*, ausfaulen and anfaulen, ausgrünen and angrünen, ausmachen and anmachen, ausfertigen and anfertigen.

8. **Heraus** and **hinaus** are distinguished from **aus** by the definite reference to the place expressed or understood, to which or from which the motion is directed: the verb can be omitted; *e. g.*, hinaus mit dem Kerl! (out with the fellow!). The notion of *closer determination* may carry the verb to the original source: *e. g.*, herausgeben, in the German of to-day (not of a hundred years ago) refers to the editor or compiler who prepares a manuscript for publication, while ausgeben refers to the sale to the

public from the office of publication: *e. g.*, A. W. Schlegel gab Nicolai's Leben von Fichte heraus und die Cotta'sche Buchhandlung gab es aus (A. W. Schlegel prepared Nicolai's Life of Fichte for the press, and Cotta's bookfirm published it).

Bar (suffix).

1. **Bar** is suffixed to nouns, and especially to nouns of verbal origin, to express the participial notions of *producing, causing,* particularly of *bearing in itself, producing from itself: e. g.*, Eine fruchtbare Einbildungskraft (a fertile imagination); *cf.* dankbar, dienstbar, ehrbar, kostbar, wunderbar, *i. e.*, what causes wonder in itself: *e. g.*, die Werke Gottes sind wunderbar (the works of God are wonderful); wunderlich would express a *manner* of such a character as to produce wonder (*v.* lich): *e. g.*, Bei den Unwissenden erscheint das Wunderliche wunderbar (among the ignorant, the wonderful in appearance [the unaccountable] appears wonderful in reality [miraculous]). Wundersam is often used for wunderbar, but properly belongs to choice style, as wondrous, instead of wonderful, in English.

2. **Bar** is suffixed to verbal stems to express *possibility*, that that which is expressed by the

verbal stem *can be done*, or *undertaken*, or *executed*. Words ending in **bar** express possibility plainly and simply without any accessory notion; whereas, words ending in **lich** express that possibility as *easily realized*. The same difference obtains in the corresponding negatives with the prefix **un**, which, in many cases, are more customary than the affirmative words. Of course, the difference here broadly outlined, is sharper and more immediately apparent in some cases than in others. In some cases this difference is obscure, and hard to formulate, though realizable to the consciousness; *e. g.*, Sein Irrthum ist, wenn nicht erklärlich, doch jedenfalls erklärbar (his error, though not explainable without effort—obvious—is, at all events, explainable); der Diamant ist ein brennbarer, aber kein brennlicher*) Körper (the diamond is a combustible, but not easily combustible body); das Fleisch ist vielleicht verdaubar,*) aber nicht verdaulich (the meat is perhaps digestible, but not easily so).

3. When the negative prefix, **un**, is joined with adjectives in **bar** and **lich**, the difference in meaning is less sharp and determinate. In consequence of which some of such negative adjectives are more

*) Brennlich and verdaubar are not in so common use as brennbar and verdaulich.

usual with **bar** and others more usual with **lich**: *e. g.*, unsträflich (irreproachable) is more usually employed than unstrafbar. Three words, unaussprechbar (unpronounceable), unbeschreibbar (indescribable), unaussagbar (ineffable) are peculiar in expressing *simple impossibility of utterance, description*, and the rest, whereas unaussprechlich, unbeschreiblich, and unsäglich express *impossibility on account of intense feeling.*

4. **Bar** in the obsolescent **kundbar** (generally known), and in offenbar (manifest) seems to be the adjective **bar** = *bare, naked.*

5. Compare the following applications of wunderbar, wundersam, wunderlich, wundervoll, and *v.* **sam, lich, haft, gemäß, mäßig, ig, voll**: *e. g.*, ein wunderbarer Mensch (a miraculous, unfathomable man); eine wunderbare Geschichte (a very peculiar, unaccountable story); ein wundersames Mädchen (a strange, uncanny girl); eine wundersame Geschichte (a strange story, *e. g.*, a ghost-story); eine wundersame Begebenheit (a strange event, *e. g.*, supernatural); ein wunderlicher Mensch (a notional fellow); eine wunderliche Geschichte (a curious story,—complicated, obscure); ein wundervoller Mensch (a faultless man); eine wundervolle Geschichte (a story of surpassing beauty or interest). Apply these meanings to the following: der Maler

war ein wunderlicher Kerl; aber in seinem letzten Bilde hat er uns ein wundervolles Gemälde hinterlassen: es stellt die wunderbare Geschichte der heiligen Elisabeth dar, und führt uns das fromm-ernste Kind, die wundersame Jungfrau und die allseitig Hülfe und Trost bringende Frau und Gebieterin vor Augen.

Be (inseparable prefix).

1. Original meaning is *around, near, oy,* still felt in many words: *e. g.*, ein Bedienter (a body-servant, *i. e.*, a servant by, or around, one); beschneiden (to circumcise, περιτέμνειν, less than abschneiden, verschneiden, zerschneiden); der Bildhauer haut nicht nur an, sondern behaut den Marmor (the sculptor not only cuts the marble on one side, but on all sides.) For the meaning of *all over* or *around* compare bewachsen, berasen, bearbeiten, bearmen, bebinden, befangen, besiegen, beweinen, bedauern, and many more. *Cf.* in English besiege (to sit around), beset (to set around = to surround).

2. The original sense of *being* or *bringing near* or *around*, easily suggested the main use of this prefix, which is, to bring the action expressed in intransitive verbs to bear upon an object: that is, to change intransitive into transitive verbs. The

relation of the intransitive verbs to the object is mediated by the oblique cases, or by propositions; the function of be is to make that relation immediate with the accusative: *e. g.*, ich antworte auf deinen Brief, or ich beantworte deinen Brief*) (I answer your letter); ich folge den Lehren des Weisen, or ich befolge die Lehren des Weisen (I follow the doctrines of the sage). *Cf.* "He spoke to the queen" with Dryden's "He thus the queen bespoke," and *cf.* fall and befall.

3. If the verb is already transitive, the sense of *being* or *bringing around, encompassing*, is by no means lost: the action is directed upon another object, with, at the same time, the *extension of the action over the whole object* (*v.* 1): *e. g.*, der Bauer säet den Samen und besäet den Acker (the peasant sows the seed and sows over the field). In some word, as bekleiden, beschlagen, bedecken, besehen, the object remains unchanged, and the power of the prefix is limited to the extension of the action over the whole object: *e. g.*, wir sehen die Statue an (we look at the statue, *i. e.*, we direct our eyes to it); wir besehen die Statue (we examine, *i. e.*, we go all *around*

*) In the Arabic language the preposition is beautifully dispensed with: *e. g.*, first conjugation, kataba lahu (he wrote to him); third conjugation, kâtabahu (he addressed him by letter).

it to *see* it from all sides). *Cf.*, er kleidet sich nach der Mode (he dresses in accordance with the fashion); er kleidet sich an (he is dressing himself, *i. e.*, piece by piece, is busy at his toilette); er kleidet sich aus (he undresses himself, *e. g.*, to change his garments, or to take a bath); er entkleidet sich (he undresses himself, *i. e.*, is naked, ist unbekleidet); er bekleidet sich (he dresses himself, *i. e.*, covers himself with clothes, or with anything that takes the place of clothes). Cf., the English bedaub (to daub over), besprinkle (to sprinkle a large surface), bemire (to cover with mire), etc.

4. A few verbs remain intransitive, though with be (*v.* 2): begegnen, behagen, beharren, beruhen, bestehen, b(e)leiben, and probably half a dozen more. Some of these are occasionally transitive: *e. g.*, ich bestand die Überfahrt gut (I stood the ocean-passage well); in some, as bleiben (to remain = beleiben, to leave by or near) the force of be is not felt, and in others, it seems merely to serve for emphasis or intensity, as in begegnen, gut or schlecht bekommen.

5. Be compounded with nouns and adjectives, passes easily into the sense of *to supply with, to furnish with, endowing with, bestowing upon, to make,* what is signified in the stem-notion: *e. g.*, beflügeln (to furnish with wings); belauben (to furnish with

foliage); befreien (to make free); belustigen (to make merry, to amuse). Many words in the form of past participles, to which there is no corresponding verb, (like *talented*, *gifted*, *long-legged* in English) belong here: *e. g.*, begraut, (hoary); berüchtigt (notorious); betagt (full of days); *cf.*, benachbart, bepurpurt, bethränt, besegelt, beleibt, bewandert, bejahrt. Compounds with nouns, as in *befool*, *bedevil*, are not rare in English; compounds, on the other hand, with adjectives, are without good examples: words, which, like *belate*, seem to be compounded with adjectives, are really compounded with verbs.*) *Bedismal*, *begaudy*, and *beguilty* (Bishop Sanderson's Sermons, 1681), have never approved themselves as canonical forms, and *belittle*, which is said to be an Americanism, has no apparent chance of becoming a universally accepted English word.

6. This prefix has a modern use after which are formed verbs expressing *derision* or *censure of false assumption*, or *amusing repetition of a noun before used*, *e. g.*, Sie behauptet sie sei die Frau Junkern, aber ich will sie bejunkern, daß sie an mich denken soll (she pretended to be Mrs. Junkern, but I will "Junkern"

*) Compare: "I am so lated in the world that I
Have lost my way forever."
—Shakespeare, *Antony and Cleopatra*, III:9.

her so that she will remember me); du sollst bethalert, begoldstückt werden (you shall be "dollared," "gold-pieced," *i. e.*, you shall get blows and cuffs instead of the dollars and gold-pieces about which you have told falsehoods); sie haben mich den ganzen Tag beexcellenzt (they have "Your Excellency"-ed me the whole day).

7. Some compounds with **be** have the sense of *depriving of: e. g.*, es benahm mir den Athem (it took away my breath; *cf.* English *benumb*, to deprive of feeling, from the same root). It is likely that the privative sense lies in the verb-stem, and not in the prefix, which only strengthens the verb. Compare *be* in English *behead*, and *v.* **Aus**.

8. Most nouns with **be** are derived from the verb, but the nouns are far less comprehensive in meaning than the verb. *Cf.* Begriff with begreifen, Bezug with beziehen, Bedacht with bedenken, etc.

9. **Bei** *(q. v.)* is stronger than **be**, in general, with the same stem, although their meanings often approach each other: der Acker ist gut bestellt (the field is well tilled); der Stuhl ist beigestellt (the chair is placed near, *e. g.*, an den Tisch, to the table); ich betrete den Boden (I set foot on the ground, or floor); ich will dir beitreten (I will place myself on your side).

Bei (separable prefix).

1. Original meaning of **bei** is *near, nearness in all directions*, thus differing from **an** which signifies immediate contact, and from **neben** which signifies (in and eben) in the same line with. It differs from **be**, besides what has been already said, (*v.* **be**) in that it bears less the notion of active influence: it hence has more substantive than verb compound.

2. Its literal meaning, *near, by, with* is found in verb-compounds: *e. g.*, die Interpunktionszeichen werden den Worten beigesetzt (the punctuation-points are put by the side of the words); man fügt dem Briefe eine Photographie bei (one enclosed a photograph in the letter); den Liedern ist die Melodie beigedruckt (the tune is printed with the songs).

3. The notion of being *near, by*, passes into the notion of *assisting, siding with, agreeing with: e. g.*, beistehen (to stand by = to assist); beifallen (to side with); beipflichten (to concur in); beistimmen (to assent to); beitreten (to agree to). *Cf.* the two following: der Hund springt bei mir (the dog goes along by my side bounding); der Hund springt mir bei (the dog springs forward to protect me).

4. With nouns, **bei** expresses *subordination, assistance, extra, side*, and rarely, a bad sense: *e. g.*, Beiläufer (messenger = Laufbursche); Beifrau (midwife's

assistant); Beiblatt (extra-sheet, a supplement); Beischüssel (side-dish); Beischlag (false coin, obsolete); Beischlüssel (false keys).

5. **Herbei** is used in separable compounds with verbs of motion, to signify motion from a distance to the place of the subject. **Heran** (*v.* **an**) is used for the same purpose, the difference being, however, that **herbei** expresses a quicker motion than **heran** does: *e. g.*, er kommt heran (he is coming, *i. e.*, gradually); er kommt herbei (he is coming, *i. e.*, in in good pace). Hinbei is dialectic, and hinan is used instead.

Chen (suffix).

1. **chen** is added to a few verbal stems to strengthen the power of the verb, or to form intensives: *e. g.*, schnarren (to speak with a rattling sound in the throat); schnarchen (to snore); hören (to hear); horchen (to hear with great attention = to listen).*)

2. **chen** (of different origin) is ordinarily attached to concrete nouns to signify *smallness in outward form*, *e. g.*, Hündchen (a little dog); Männchen (a

*) A few verbs change **g** or **h** final into **-cht**: *e. g.*, schlagen (to strike); schlachten (to kill); fliehen (to flee); flüchten (to flee for refuge = καταφεύγειν).

little man; *cf.* the English-Dutch manikin). *Cf.* also the diminutive in lambkin, firkin (fourth of a barrel, from Dutch vier), pipkin (a small pipe or cask), kilderkin. Most of these words are obsolete in English.

3. The sense of *smallness*, as being a quality which often charms or pleases, passes quite frequently into that of *fondness, tenderness, loving familiarity: e. g.*, mein Schätzchen (my love); Väterchen! (Father! address of children to their father).

4. The opposite sense of *contempt* is easily associated with that of familiarity: *e. g.*, er erhob die alten Zeiten, setzte die gegenwärtigen herab, nannte seine Zeitgenossen nur Männchen (he extoled the old times, disparaged the present, called his contemporaries only pigmies). In 3 and 4 there is no reference to the actual size of the objects.

5. Proper names always take **chen** (and not **lein**) to express *familiarity* There is no umlaut resulting: *e. g.*, Karlchen (Charlie); Lottchen (Lottie), abbreviated from Charlotte.

6. For the sake of euphony **chen** is preferred to **lein** with monosyllables and with words ending in l: *e. g.*, ein Stühlchen (a small chair); ein Eichen (a small egg); ein Stiefelchen (a small boot). Stühllein and Eilein occur in Rückert and Hebel, but they

are not now used except in dialect. Words ending in g and ch prefer lein: *e. g.*, ein Krüglein (a little jug); ein Büchlein (a little book).

7. chen belongs rather to the North German dialects, and lein to the Middle and South German dialects. Their functions in High German have been differentiated: chen having almost driven lein out of prose. lein belongs now to poetry and to elevated or solemn style.

8. Fräulein (an unmarried woman of the better class), and Mädchen (girl) have lost most of their original diminutive sense.

Da [dar] (separable prefix).

1. Da is used with intransitive verbs in compounds, dar with transitive verbs.

2. Da expresses the *being present, at hand, accessible to the senses*, of what is signified in the verbal stem: *e. g.*, die Erscheinung blieb immer da (the phenomenon always remained there, *i. e.*, present to the sight).

3. Dar expresses the place where an active force *produces results*. Rarely, if ever, used with nouns: Darlehn, according to Adelung, means, in the South German, die Darleihe, *i. e.*, das Dargeliehene or Dar-

zuleihende (what is or is to be lent). The fundamental meaning is very clear with verb-compounds: *e. g.*, der Mann brachte die Gaben dar (the man presented the gifts, *i. e.*, brought them so that they were *there*, ready at hand for the wished-for acceptance).

3. The difference between an and dar seems to lie partly in this, that an signifies *approach in general*, while dar signifies *approach for a purpose:* *e. g.*, er nahm die dargebotenen Speisen an, als ihm aber Wein dazu angeboten wurde, der aus dem Keller geholt werden sollte, dankte er (he received the offered food, [*i. e.*, offered and present for his acceptance and use], but when wine which was to be fetched from the cellar was offered him besides [*i. e.*, with the *invitation* to accept] he declined with thanks.

Da(r) with other separable particles.

1. Most of these compounds are merely joined loosely to the verb, and retain their ordinary literal sense—so that, strictly speaking, they may be regarded as independent or as only slightly modifying each other. Examples in which the modification is felt occur below (3, 4, 5, 6).

2. Dabeistehen (to stand thereby, or close by);

dagegensein (to be against); davongehen (to go therefrom, or away): *e. g.*, das Wild springt auf und davon (the game springs up and away); davonkommen (to get off, *e. g.*, from some risk, or enterprise, or danger): *e. g.*, er ist mit einem blauen Auge wohlfeil davongekommen (he got off cheap with a black eye); davorliegen (to lie before); dazuthun (to do thereto, to add); dazwischenreden (to speak in between = to interrupt, to "put in").

3. **Da(r)ein**, besides its literal meaning of *(a) therein, in that* (given) *place*, has the notion of *(b) inclusion: e. g.*, Beim Trunk geht Vieles drein (many things take place in a drinking-bout); sie kamen hinter dem Könige drein (they came behind the king, *i. e.*, included in the crowd.

4. **Da(r)nieder** ("danieder ist mehr hochdeutsch." Adelung) besides its literal meaning of *down there, i. e., on the ground*, has the deflected meanings of *depressed, conquered, ill, powerless, in a swoon*, etc.: *e. g.*, der Handel liegt darnieder (trade is depressed).

5. **Daher** (there-hither) denotes *(a) mere change of place of the subject: e. g.*, dahereilen (to hasten along), and with most verbs of motion: *e. g.*, die Enten schnatterten daher (the ducks came quacking along); it often denotes *(b) direction toward a place where the relator is not in bodily presence, but to*

which he has transported himself in thought, in lively interest in the event: e. g., der Jäger jagt das wilde Schwein daher (the hunter hunts the wild hog); it represents (*c*) the action of the verb *in a vivid manner, as if perceptible to the senses: e. g.,* der Held donnerte gräßliche Flüche daher (the hero thundered forth horrid curses); it denotes (*d*) *an effect at a distance without change of place of the subject: e. g.,* das Lied tönt laut daher (the song resounds loudly).

6. **Dahin** stands with *(a)* verbs of motion in a wide sense, either with or without respect to a fixed point; often with respect only to *swiftness: e. g.,* dahineilen (to hasten along); *(b)* with verbs of rest dahin implies mere *direction: e. g.,* die Tante wohnt dahin (the aunt lives over there; accent on **da**); again *(c)* **dahin** is used *with respect to a point or end: e. g.,* der Gelehrte arbeitet dahin (the scholar works to this end); meine Meinung geht dahin (my opinion is to the following effect). **Dahin** *(d)* has besides some special meanings growing out of its original meaning (there—thither): *e. g.,* eine Sache dahingestellt bleiben lassen (to let a thing remain placed there, *i. e.,* so that it merely stands there, undecided, in doubt); der gute Mann ist dahingeschieden (the good man has departed to the other side, *i. e.,* is deceased). Abscheiden and verscheiden have

the same general sense as hin- or dahinscheiden in this last example, but abscheiden (*v.* **ab**), rather emphasizes departure from temporal life; hin- and dahinscheiden refer more to the Beyond, and verscheiden (*v.* **ver**) more to the ceasing of earthly existence.

Durch (separable or inseparable prefix).

1. **Durch** has the original sense of *from one point to another point opposite*, whether the interval be small or great: *e. g.*, eine Kohle fiel auf den Teppich und brannte ein Loch durch (a coal fell on the carpet and burnt a hole through).

2. **Durch** has hence the meaning of *from beginning to end* in space or time: *e. g.*, der Zinkenist spielte das Stück durch (the cornetist played the piece from beginning to end); die Güte Gottes bleibt die Ewigkeit (hin)durch (the goodness of God continues through eternity). Compare through-ticket, through-train, thorough-bass, *i. e.*, from the placing of figures with the notes from beginning to end.

3. From 2 is easily derived the sense of *filling in all directions*: *e. g.*, der Wind durchblies den Wald (the wind blew everywhere through the forest); Erbarmen durchdrang meine Seele (pity filled my soul). The prefix is here generally inseparable.

4. **Hindurch** (2) is quite frequent with expressions of time, and is a strengthened form in other collocations: *e. g.*, er wurde durch den Leib hindurchgeschnitten (he was cut clean through the body). **Herdurch** is obsolete: v. in Luther's Bible, Numbers XX: 20.

5. The difference in meaning between **durch** separable and **durch** inseparable may nearly always be distinctly felt. **Durch** separable has the tone; with **durch** inseparable the verb has the tone. This circumstance gives in general the clue to the difference of meaning: *e. g.*, ich habe die Nacht durchgetanzt would be in answer to the question, "How *long* did you dance?" The emphasis and the accent lie on durch, and refer to the time as extending *through* the night: the *whole* night was spent in dancing, not necessarily without cessation or intervals, and the night was at length over. If I ask, "How did you *pass* the night?" the answer would be "ich habe die Nacht durchtanzt," where the tone and emphasis lie on the *action* of the verb, in this case, on *dancing:* the night was *filled with and spent in dancing*, not in weeping, or in some other action. In close connection with this sense stand compounds with **ver** (*q. v.*) *e. g.*, ich habe die Nacht vertanzt, which would not imply so much that the

night was *filled with dancing* (as in durchtanzen) as that the night *passed away* amidst dancing, and that I danced it away, though expected to do something else with it. In many cases the prefix may be separable or inseparable with indifference: *e. g.*, die Ratte hat den Boden durchgenagt or durchnagt. It might be said that durchgenagt calls more attention to the *hole*, and durchnagt to the *gnawing*. Compare with (1) der Teppich ist von der Kohle durchbrannt, and compare in Goethe's Iphigenie auf Tauris, V. 6:

Der Dichter schweigt
Von tausend durchgeweinten Tag- und Nächten,

with the original prose of this play in which the poet uses durchweinten.

E (suffix).

1. This suffix is attached to adjectives, generally monosyllabic, to form abstract nouns: *e. g.*, from gut, Güte; from stark, Stärke. Many of such nouns have, as appears below, a concrete sense.

2. Many abstract and concrete nouns have also this suffix, apparently from a verbal base, *e. g.*, Liebe, Bitte, Grube, Reise, Feile.

3. Words in **heit** *(q. v.)* and **igkeit** likewise ex-

press abstract conceptions. If double or triple forms from the same stem occur, words ending in **heit** denote most purely the abstract notion, *i. e.*, the quality regarded as existing by itself in the way and manner expressed by the adjectival stem. If the adjectival stem has, besides its sensuous meaning, a more recondite spiritual sense, the ending **heit** inclines preferably to take this last meaning. If by the side of the form in **heit** a form in **igkeit** exists, the sensuous and concrete meaning becomes more pronounced, *i. e.*, the termination **igkeit** expresses a *being* of the stated nature, or a *thing* with the thought-of quality. Now, even more concrete than the forms in **igkeit** are the forms in **-e**, when these last have a plural. In other cases, abstracts in **-e** are rarer words and belong to elevated style. Examples: Ebenheit = the quality of eben = evenness; Ebene = a plain; Flachheit = Flachsein = being flat or flatness, as die Flachheit seiner Stirn (the flatness of his forehead); Fläche, as in der Würfel hat sechs Flächen (the cube has six faces or surfaces); das Gras erschien von einer schönen Grüne (the grass appeared of a beautiful green, *i e.*, color); die Grünheit eines ewigen Lenzes (the greenness of an eternal spring,—expressing recondite quality); ich trage Grünigkeiten.—Goethe (I am carry-

ing greens, *i. e.*, for kitchen use); Süße, Süßheit, and Süßigkeit, all express the quality of sweetness, but Süßheit is rare, and Süßigkeiten, in the plural, means also "dainties."

4. If only *one* form exists or appears in customary use while the other forms are rare, the distinctions above-outlined disappear, and the customary form does duty for the rest: *e. g.*, Schnelligkeit from schnell (swift); Schnelle, except in compounds, belongs to poetry or elevated style, and Schnellheit or Schnellkeit (Garzoni's Piazza Universale, 529 b) is rare.

5. While these distinctions are subject to exceptions as stated, the rules above given are yet founded in fact, and can be applied with profit for a better understanding of rare, double or triple forms. *V.* heit.

Ei [rei] (suffix).

1. This suffix is attached to verbs to form nouns. Its original signification seems to express *iteration, repetition,* but not with the notion of the *unceasing* and *ever-repeating* so sharply expressed in the prefix ge *(q. v.)* The termination ei denotes rather the *doing* together with the *declaring of the action* of the person to whom the action expressed

by the verb is attributed: *e. g.*, das Geträum (continual dreaming); die Träumerei (the doings of a dreamer and the particular thoughts of such a one, *i. e.*, his day-dreams); die Träumereien müßiger Grübler (the dreams of idle refiners); die Munkeleien und Redereien are particular, individual expressions and manifestations des Gemunkels und Geredes (of underhand hinting and talking); das Gezauber and das Gehexe (continual sorcery and witchcraft); die Zauberei and die Hexerei (the doings, the actions, the arts, of a sorcerer and of a wizard); compare das Geplauder and die Plaudereien; das Geheuchel and die Heucheleien; das Geschmeichel and die Schmeicheleien.

2. Continued performance in anything results in a knowledge of that thing: the notion of iteration naturally passes into that of *skill in*, or a *knowledge of the art of: e. g.*, with nouns, Gärtnerei (the art of a gardener = gardening).

3. Iteration passes naturally into the idea of *collection: e. g.*, Reiterei (cavalry); Sämerei (a collection of different sorts of seeds). Collection is implied also in the English *(e)ry: e. g.*, artillery, chivalry, frippery, infantry, musketry, ancestry, pageantry, poultry, soldiery, yeomanry, villagery (Shakespeare), Irishry (Milton), Englishry (Macaulay).

4. Iteration is easily associated with the *place where* anything is repeated or with *the thing* which is repeated: hence it denotes (*a*) the *place of business* or the *office* of the personal nouns of which it is the termination: *e. g.*, Buchdruckerei (printing office); Bäckerei (baker's shop); Abtei (office of an abbot); Sakristei (place where the priest puts on his vesture); or (*b*) it denotes the *business, trade,* or *profession* by which one gains one's living: *e. g.*, Fischerei (business of a fisherman); Weberei (trade of a weaver). Compare for (*a*), the English bakery, brewery, grocery (Americanism for grocer's shop), tannery, foundry, distillery, and for (*b*), fishery, dentistry, masonry, surgery (for Old English surgeonry), etc. Sometimes in English, the thing, instead of the person, furnishes the form: *e. g.*, groggery, rendered more contemptuous in the American-English doggery = bar-room.

5. The termination is found with a few foreign stems to signify the *articles of*, the *wares of*: *e. g.*, Spezereien (Coffee, Tea, Sugar, etc., the "spiceries" of a grocer). Very frequent in English in the sense of *the articles of*: *e. g.*, cutlery, drapery, haberdashery, hosiery, millinery, perfumery, jewelry (for jewellery), ironmongery, stationery, confectionery, etc.

6. Iteration may easily become disagreeable: hence, the termination often expresses *depreciation, insignificance, contempt.* These forms are mostly from verbs which drop the final n of the infinitive and take rei: *e. g.*, das Mädchen hat die Zier übersprungen und der Ziererei nachgerannt (the girl has overleaped natural grace and chased after affected grace); Leserei (continual and useless reading); Neckerei (continuous nagging, envious raillery); Reimerei (the mechanical "grind" of a "Reimschmidt"). If the verbal stem is a diminutive, the notion of contempt is slightly intensified: *e. g.*, Witzelei (the pseudo-wit of a witling); ich bin ein Tändler und freue mich der Tändeleien (I am a trifler and rejoice in trifles). Perhaps there is a sneer in Faust's Juristerei (from a noun base). Compare the English quackery, pedagoguery, charlatanry, etc.

Ein (separable prefix).

1. Original sense is *in a place*, opposed to aus (*q. v.*): *e. g.*, with verbs, adjectives, and nouns: einliegen (to lie in a place); einheimisch (resident in); Einwohner (inhabitant); eingeboren (native).

2. The accusative sense of *into a place, effect produced inwards* naturally follows: *e. g.*, Samen

einackern (to plow seed in or under); einen Nagel in die Wand einschlagen (to drive a nail into the wall); er prägt keinen Respekt ein (he does not make a favorable impression); einreden (to talk [a person] into [a thing], *i. e.*, to persuade); einschüchtern (to intimidate; **ein** with adjective in a causative sense). **Ein** in einverleiben is sometimes inseparable: *e. g.*, Österreich einverleibte diese seinen eigenen Heeren—Kapper's Christen und Türken (Austria incorporated these with her own armies).

3. **Ein** easily passes into the sense of *into the attainment of a purpose,—into the fulfillment of a wish*, or *thought*, or *fear: e. g.*, Auf der Folter hat der Mörder das Verbrechen eingestanden (the murderer confessed his crime on the rack, *i. e.*, after torture for the purpose of causing confession); Alles trifft mir ein (everything goes well with me, *i e.*, in fulfillment of my wish); Meine Ahnung ist eingetroffen (my foreboding is realized, *i. e.*, as I feared).

4. **Ein** takes occasionally the notion of *direction toward something opposite, against* (compare in Latin, *in* with accusative = against): *e. g.*, einwerfen (to throw in, *sc.*, something in opposition to another's statement, to object); einwenden (to adduce opposite reasons); and so the nouns, Einspruch (protest); Einrede (objection).

5. **Ein** occasionally signifies *in the same direction as, coöperation: e. g.*, einwilligen (to consent).

6. In a few words **ein** = *into a change of state*, especially, *to sleep: e. g.*, der Fuß ist mir eingeschlafen (my foot is gone to sleep); einsingen (to sing to sleep); einwiegen (to rock to sleep). *V.* **auf**

7. **Ein** with compounds ending in **ig** is the numeral: *e. g.*, einmüthig (unanimous); einsilbig (monosyllabic); einstimmig (with one voice). In the participle einstimmend, however, the prefix is the adverb and not the numeral adjective.

8. **Herein, hinein** have the general sense of movement either towards or from the speaker *into a thing: e. g.*, er ging ins Haus hinein (he went into the house); wir bringen die Frucht herein (*i. e.*, into the storehouse); er warf sich in den Wagen hinein (he threw himself into the coach). **Hinein** acquires occasionally from the notion of motion *away from* the speaker, the notion of the speaker's doing a thing to no purpose: *e. g.*, er redete in die Luft hinein (he talked to no purpose, *i. e.*, nobody listened to him, he spoke to the wind).

Einher (separable prefix).

1. This prefix is found in the same verbs with which **daher** occurs; but while **daher** rather indi-

cates the direction toward a point and also often the motion hastening toward such point (*v.* **da** and compounds), **einher**, on the contrary, indicates the *motion in and by itself*: *e. g.*, ich traf mit einem wild einherjagenden Gespann zusammen (I collided with a team wildly careering along).

2. Hence, it often indicates *a measured* or *a stately step**): *e. g.*, Was ist ein Heer ohne einen Herzog, der vor dem Kriegsvolk einherzeucht?—Musäus (What is an army without a commander who marches along in front of his soldiers?); der Soldat schritt schnell einher (the soldier strode quickly along).

3. The transition from the manner of the gait to the person moving, to his *appearance*, his *clothing* especially, is natural: *e. g.*, das Mädchen trippelte schmuck einher (the girl tripped along prettily dressed); der Bettler ging erbärmlich einher (the beggar went about in rags).

El (suffix).

1. This suffix, attached to verbal stems, means most generally the *instrument* with *which* the action is performed: *e. g.*, der Hebel (the lever); der Schlägel

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*) Compare Vergil's Aeneid, i: 46:

Ast ego, quae divom incedo regina, Iovisque
Et soror et conjux.

(the mallet); der Stößel (the pestle). Compare *le* in beetle, ladle, settle, spindle (excrescent *d*) in English. Also with nouns and some personal substantives, coming near to the motion of instrument: *e. g.*, Aermel (sleeve); Zügel (reins); Weisel (queen-bee); Büttel (beadle). Compare thimble in English, an instrument originally for the *thumb* (excrescent *b* and umlaut, from Anglo-Saxon thúma).

2. Of different origin, apparently, **el**, in the South German, adds a diminutive sense, (now mostly **le**): *e. g.*, Rindel (heifer); Friedel (Freddy).

Eln (suffix).

1. **Eln** denotes originally a *small degree of the action* of the verbal primitive: *e. g.*, lächeln (to smile) from lachen; klingeln (to vibrate in clear and fine tones) from klingen. *Cf.* in English startle, settle, etc.

2. An action small in degree may be regarded as *lacking* in *something*, as *defective*, *imitated*, *insignificant*, *worthless*, *affected*: *e. g.*, liebeln (to pretend love without feeling it, or to feign love without honorable motives); spötteln (to deride a thing not worth the trouble of it); also, as examples from

adjectives and nouns; *e. g.*, frömmeln (to be pious in form, not in fact); künsteln (to strive after the far-fetched, the unnatural, or the petty); *e. g.*, die Frau künstelte einen männlichen Anstand (the woman affected a man's air). *Cf.* wriggle, in English, used contemptuously.

3. The diminutive action may be figured as *beginning to become such: e. g.*, Mich fröstelt's (I am getting chilly); or as *repeated, v.* klingeln in (1); handeln (to lay the hand to, to handle, to trade, etc.).

4. Schaukeln, striegeln, and a few others, have the termination in **n** instead of **eln**.

Empor (separable prefix).

1. The literal meaning is *up, upward, on high;* the point to which that which is directed upward aims, is generally found with prepositions, as gen, nach, zu, in: *e. g.*, das Feuer flammte bis zu den Sternen empor (the fire flamed up to the stars). This use is for elevated style, frequent, for example, in Krummachers's Parabeln; *v.* **auf**.

2. **Empor** is used for **auf**, where **auf**, on account of its many meanings might occasion ambiguity. When both **empor** and **auf** are in frequent use, the

former gives a sharper stress to the notion of *upward* than the latter does: *e. g.*, erschreckt fuhr er aus dem Schlafe empor (frightened, he started up suddenly from his sleep). *Cf.* also emporsteigen with aufsteigen.

3. The prefix **er** *(q. v.)* is synonymous with **auf** and **empor**; but **auf** and **empor** imply a removal from the point of departure upward, and the attention is centered on the notion of upwardness; the action is brought to a higher plane away from the spot where it began. **Er** indicates that the action may still be running through the interval or it may not: the subject is merely higher than it was before. We can say indifferently, die Augen, das Haupt, die Hand, das Schwert aufheben or erheben (to raise the eyes, the head, the hand, the sword,*) but der Ritter hob den Handschuh auf (the knight picked up the glove, *i. e.*, changed its place—erheben possible, but not usual); der Berg erhebt sein Haupt bis in die Wolken (the mountain lifts its head quite into the clouds, *i. e.*, no change of place—aufheben impossible).

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*) Die Augen, das Haupt aufheben is not so good as die Augen, das Haupt erheben; die Hand aufheben is as good as die Hand erheben, because the hand may be regarded as in not so close connection with the body, as the eyes and the head.

En [ern] (suffix).

1. **En** expresses the *mere material of which a thing is made:* *e. g.*, golden (of gold); eichen (oaken). Compare silken, earthen, woollen, etc., though the ending is becoming obsolete in English in many forms, or is left to poetry: *e. g.*, "treen cups" in Camden, and compare "the oak bucket" with "the oaken bucket"; *cf.* also a golden crown (material) with a gold crown (a coin).

2. If the word ends in r only **n** is added: *e. g.*, silbern, ledern, kupfern; or in plural stems, hölzer-n, gläser-n. This apparent termination **ern** has been mistakenly affixed to some lately developed forms: *e. g.*, bleiern, zinnern, steinern, wächsern, beinern, etc.

3. **En**, though of different history, occasionally changes prepositions to adverbs: *e. g.*, from aus, außen; in, innen; *cf.* oben, unten, hinten, etc., and their compounds.

Ent [emp] (inseparable prefix).

1. This is a doublet of **ant** (*q. v.*), meaning originally *against, in turn, back,* and in a few verbs retaining the original sense: *e. g.*, entgelten (to pay for).

2. Opposition may be mild or friendly, as of

one's face in a mirror: hence, it may pass into the sense of *agreement, meeting with, approach: e. g.*, entsprechen (to correspond to, to tally with); er entrichtet die Schuld (he pays the debt); er entbietet seinen Gruß (he sends his respects). Under this classification come the three verbs empfangen, empfinden, empfehlen, in which **ent** has the form of **emp**.

3. The sense of *correspondence* passes naturally into the sense of *transition into a state* or *condition*, and hence many of such verbs are inchoative in sense: *e. g.*, In Frieden laß du mich entschlafen mehr als sterben (in peace let me fall asleep rather than die, *i. e.*, pass quietly from life into death rather than suffer the agonies of dying); im Herrn entsterben (to die in the Lord); das nasse Stroh entzündet sich (the wet straw catches on fire). Many of these compounds approach very near in meaning to compounds with **an** and **ein**, but it may be noted that compounds with **an** and **ein** refer more to the *outer, physical, sensible*, and compounds with **ent** to the *inner*, the *invisible*: *e. g.*, anzünden could not have been properly used in the last example, as, in the German of the nineteenth century particularly, it points to an *outer* cause = to set on fire; with anzünden one thinks more of the visible fire; with entzünden, more of the invisible heat; compare

the medical term Entzündung (inflammation). *Cf.* anbrennen with entbrennen, anbieten with entbieten, anbefehlen with empfehlen, ansprechen with entsprechen, in all which this distinction is more or less discernible.

4. *Transition into* may pass into the notion of *separation* or *removal from, a going out* or *forth* from an object, place, or state. Here **ent** stands in contact with **ab** and **aus** (*q. v.*); but **ab** corresponds or answers to the prepositions **von** or **an**; **aus** to **aus** or **in**, and **ent** most generally*) to the case of personal relation, the dative: *e. g.*, vom Pferde absteigen (to dismount from the horse); aus dem Wagen ausſteigen (to descend from the coach); die Sonne entſtieg dem Meere (the sun arose from the sea); der Pfeil fliegt ab (the arrow flies off, *i. e.*, vom Bogen (from the bow); der Vogel fliegt aus, *i. e.*, aus dem Neſte (out of its nest); das Wort entfliegt dem Munde, den Zaun der Zähne durchbrechend (the word flies from the mouth, breaking through the fence of the teeth); ein Stück ſpringt ab (a piece bursts off, *i. e.*, vom Teller or am Teller, from the plate); ein Stück ſpringt aus (a piece bursts out, *i. e.*, aus dem Meſſer or im Meſſer, out of the knife); der Dieb

*) Sometimes to the genitive, or to **aus**.

entspringt dem Kerker (the thief escapes from the dungeon). The subject of **ent** is most generally considered as *surrounded on all sides*, so that some force is necessary for the removal: *e. g.*, der Stoß glitt ab (the thrust glided off, *i. e.*, vom Panzer, from the coat of mail); das Mädchen glitt aus (the girl slipped, *i. e.*, aus der richtigen Stellung, out of the right position); but, der Dolch entglitt mir (the dagger slipped from my grasp, *sc.*, which held it firmly); das Wort entflieht mir (the word escapes me, *sc.*, against my will, or my better judgment). The surrounding may be figured metaphorically: *e. g.*, ich entgehe einer drohenden Gefahr (I escape from a threatening danger, *sc.*, which has almost seized me). The above compounds are all with verbs.

5. Separation may be conceived of as total or partial; **ent** refers to *absolute, complete*, and **ab** to *partial, separation: e. g.*, ein Pelz haart ab (a pelt is losing some of its hair); der Gerber enthaart die Häute (the tanner cleans entirely the hides of hair). Here compare participle and adjective forms in **un** and **los**: *e. g.*, ungezahnt refers to what has never had teeth, but may yet have them; zahnlos what has no teeth, though it may have had or may yet have them; entzahnt, become toothless: has had

teeth, but will have no more; der Entmenschte ist zum Unmenschen geworden (the dehumanized wretch has become a monster). As may be inferred from the last example, the opposition may be conceived as radical, implying complete negation of the stem notion: *e. g.*, entdecke*) den Schenkel ("uncover the leg"—Isaiah XLvii:2), opposite in sense to the prefix be (*q. v.*): *cf.* entdecken, entfallen, entsetzen, with bedecken, befallen, besetzen. In this sense, very frequent with nouns and adjectives.

6. The separation may be figured as perfectly made, all parts from all parts, *one out of the other*: *e. g.*, die Blüthe entfaltet sich (the blossom opens out, unfolds—organic development); entwirren (to disentangle); entwickeln (to develop).

7. Ent in a few verbal compounds with a reflexive pronoun approaches very near in sense to the prefix be (*q. v.*): *e. g.*, beschließen and sich entschließen (to revolve); sich besinnen and sich entsinnen (to recall to mind). Applying our principles, we can most generally detect the difference: *e. g.*, beschließen by means of the prefix be implies that the whole

*) Entdecken, to uncover, is not now in current use, although there can be no doubt of its meaning here. In Hebrew we have גַּלֵּי שׁוֹק; in the LXX *ἀνάσυρε τὰς κνήμας*. *Cf. discover* in English for *uncover*.

ground is gone over and a more deliberate conclusion is made; sich entschließen points rather to a former state of uncertainty and a transition, slow or rapid, into a state of resolution.

8. In a few words **ent** may possibly have arisen by mistake for **ein** or **in**: *e. g.*, Inhalt (contents, for Einhalt; *cf.* Einfahrt and Infahrt, a driving-way into) corresponds to enthalten. Cannot the notion of surrounding (4) explain the **ent** of enthalten? or may it not refer to removal? (4): *e. g.*, *cf.*, Wie viel hält das Gefäß? *i. e.*, how much can you pour into it? with wie viel enthält das Gefäß, *i. e.*, how much can you pour out of it? where halten and enthalten mean the same thing from different points of view.

Entgegen (separable prefix).

1. This prefix expresses *opposition;* with verbs of motion it expresses often mutual motion, which will, if prolonged, lead to a meeting: *e. g.*, einem Ankommenden entgegeneilen, -laufen, -reisen, -reiten, -ziehen, -schiffen (to hasten, run, travel, ride, march, embark, to meet one coming, *i. e.*, in order to meet one earlier.

2. The motion, on one or both sides, may be of emotion, or desire, or thought: *e. g.*, "ich verspreche

es," rief er ihr entgegen ("I promise," he cried to her, *i. e.*, so that the utterance is directed to her as she was coming toward him; *cf.*, ich rief ihr nach, *i. e.*, as she was going off or away); er denkt und empfindet den Leuten entgegen (his thoughts and feelings run counter to those of the people).

3. The movement may be friendly or hostile, and one side may be stationary, *e. g.*, die Richter zeigten sich sehr entgegenkommend (the magistrates showed themselves very accommodating); entgegenstoben sich zu Roß die beiden Ritter (both the knights rushed on their horses for each other); der Müller setzte dem Strom einen Damm entgegen (the miller set a dam against the stream.)

Er (inseparable prefix).

1. The original meaning of **er** is *from within out*, *e. g.*, die Kelter erpreßt den Wein (the wine-press presses out the wine).

2. As no direction is indicated in the original sense, **er** may take the notion of *up*, *out*, *forth*, *down*, etc., as may be suggested by the verb with which it is compounded: *e. g.*, erbauen (to build up); erziehen (to raise up); erfüllen (to fill up); erfinden (to find out, to invent); ergießen (to pour forth or out);

erscheinen (to shine forth to view); ergründen (to go down to the bottom of); *cf.*, in English, *a* in arise (to rise up).

3. The notion of movement outward easily passes into the notion of *coming into a state, a becoming* or *beginning: e. g.*, erwachen, erblühen, erbeben (to come into a state of waking, blooming, trembling); erblinden, erkalten, erkranken (to become blind, cold, ill). Adjectives with werden differ from adjective-compounds with er in that the latter retain the original meaning of er, and figure the state or condition as arising from *inner* causes or effects: *e. g.*, Lakmuspapier, in Säure getaucht, wird roth (litmus-paper, dipped in an acid, becomes red). We could not say das Lakmuspapier erröthet, but we say das Mädchen erröthete vor Scham (the girl blushed for shame); die Farben werden in der Wäsche blaß (the colors fade in the wash), but der Verbrecher erblaßt vor Schreck (the criminal turns pale for fear); das Wetter wird kalt (the weather is getting cold), but die Liebe des Freundes erkaltet (the love of the friend grows cold). In elevated and poetical style, which delights to present the objective in a subjective form, to personify the impersonal, and to animate the inanimate, we find the compounds with er where, in common prose, we should have

the adjective with werden: *e. g.*, Wie manche Ros' im Thal erröthet ungeseh'n! (how many a rose in the dale blushes unseen!); erscheint Aurora plötzlich in der um sie her erröthenden Luft (Aurora suddenly appears in the air flushing red around her).

4. A step further pictures the motion as *transition*, not spontaneous, but dependent, *into a state*. These words, like those in ent *(q. v.)* point to a former condition, and are frequently inchoative in sense: *e. g.*, erkälten, ermüden, erwärmen (to cool, to tire, to warm); *cf.* awake in English (erwecken). If *progress* or *completion* of the inchoative in er is thought of, ver takes the place of er: *e. g.*, sich verkälten (to catch cold; a colloquial phrase) implies more than sich erkälten. If some compounds in er mean very nearly the same with some compounds in ver *(q. v.)*, it is to be attributed to the confusion of earlier dialects and to their influence on Modern High German; but even in erlöschen and verlöschen (to extinguish) the former points more to the beginning, and the latter to the completion of the action.

5. The motion may be conceived of as proceeding, resulting from the action of the verb, as reaching a purpose, or obtaining a thing aimed at, or to bring to completion that which is begun. This

sense is usually found in connection with a personal object or a personal subject: *e. g.*, Einen erretten, ernähren, ermahnen (to rescue, nourish, admonish one); Einem etwas erlauben, erklären, erzählen) to permit, declare, tell something to one); ich ergreife, erreiche, erfinde, erkaufe etwas (I seize, reach, invent, purchase something); and also, *to kill* in the way indicated by the verbal stem: *e. g.*, erdolchen, erdrosseln, erdrücken, erfrieren, erhängen, erlegen, ermorden, ersäufen, erschießen, erschlagen, erstechen, ertrinken, ertödten, erwürgen, etc.

Er (suffix).

1. Of various origins; attached to verb stems, it denotes the *agent: e. g.*, Schneider (cutter, tailor); Lehrer (teacher), etc.

2. Attached to names of places and countries, it denotes *origin* or *home: e. g.*, Hamburger (a citizen of Hamburg); Schweizer (Swiss).

3. It may, related to (1), denote an *instrument: e. g.*, Bohrer (auger); Leuchter (candlestick).

4. It forms names of male persons and male animals: *e. g.*, Wittwer (widower); Tauber (cock-pigeon); Kater (tom-cat).

5. From numerals are formed *(a)* names of

orders in arithmetic: *e. g.*, Einer, Zehner, Hunderter, Tausender (the order of units, tens, hundreds, thousands); *(b)* nouns expressing age: *e. g.*, ein Achtziger (an octogenarian); *(c)* nouns signifying some denomination of money in coins: *e. g.*, ein Zweier, Dreier, Sechser (a piece of two, three, six kreutzers). *V.* **ling.**

Erei (suffix), *v.* **ei.**
Ern (suffix), *v.* **en.**
Fach (suffix).

1. Original signification from the noun Fach (compartment), as in eine zwiefache*) Höhle, in Gen. xxiii:17 (a double cave), which has two compartments, forming one whole. In general, **fach** is attached to definite or indefinite numerals, and denotes the number of homogeneous units considered as a whole. It does not denote *successive repetition*, like the adverb **mal** or the adjective-termination **malig**, as, *e. g.*, diese Posse ist bereits 120 mal aufgeführt worden, or hat eine 120malige Aufführung erlebt (this farce has been played one hundred and twenty times in succession, or, has lived to have its one hundred and twentieth exhibition),

*) The more modern word is zweifach.

v. mal; but numeral adjectives and adverbs in fach express the notion of presence, in mind or in fact, *at the same time*, of what is indicated in the first of the compound. Compounds with fältig have the same general sense, but they differ from those in fach in calling special attention to the *difference* of what is gathered up in one whole; fach denotes the quantity, fältig, the quality; fach gives the number of like individual things considered as a whole; fältig gives the relation of like things to each other, grouped into a whole; fach is specific, fältig, generic: *e. g.*, einfach (quantity, as one); einfältig (quality, as, simple, silly); manifold misfortunes (vielfache Unglücksfälle) may be the same, or may be different in kind (vielfältige Unglücksfälle); if a person's house has burnt down many times, he may be said to have suffered multiplied loss (vielfachen Schaden); but if his harvests are destroyed by rains, his merchandise lost by shipwreck, his cattle swept away by pestilence, he may be said to suffer vielfältigen Schaden.

2. In accordance with the distinction given above, we may understand why fach is customary in compounds with smaller definite numerals, and why fältig is quite common with large numerals standing for some indefinitely great number: *e. g.*,

der dreifache Faden wird nicht so schnell zerreißen (the triple thread will not break so quickly); tausendfältiger Listen reich (rich in thousandfold artifices).

3. The distinctions above-made are modern. In the older speech, and sometimes now in elevated, solemn style, there seems to be no difference in the use of these forms: *e. g.*, in Gen. iv:24, "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold", Luther translates, Kain soll sieben Mal gerochen werden, aber Lamech sieben und siebenzig Mal; in Mendelssohn's version we find siebenfältig und siebenundsiebzigfältig; in Zunz's version, siebenfach und siebenundsiebzigfach. Zunz follows the modern style, in which **fach** after numerals is more usual.

4. The suffix **falt** belongs to poetry; **faltig**, without umlaut, is found only in mannigfaltig and dreifaltig, and their derivatives. They do not differ from **fältig** in meaning.

Fältig [**falt, faltig**] (**suffix**), *v.* **fach**.

Fort (**separable prefix**).

1. The original sense of **fort** is movement in space *forward* and *away from* the point of depart-

ure: *e. g.*, er ist längst fortgegangen (he went away long ago).

2. The notion of forward movement may be so connected with the point of departure, that **fort** may signify *remaining and persisting in what is begun, refusal to withdraw from a state or to pause in an action, continuing the action of the verb: e. g.*, er schrieb ruhig fort ohne sich stören zu lassen (he calmly wrote on, without permitting himself to be disturbed); er brachte das Schiff durch Rudern fort (he got the ship on by rowing).

3. The removal may be figured as *by means* of the action of the verb: *e. g.*, die Mutter küßte die Schmerzen fort (the mother kissed away the pains).

4. **Fort, ent, hin,** and **weg** (*q. v. omnia*), all signify removal, but **ent** signifies removal to a distance from the interior of a space; **hin** signifies motion from one point through space to or toward another point opposite; **weg** signifies simply removal from a point, without the notion of continuance which lies in **fort**; **weg** signifies the *terminus a quo*, and **fort** the *terminus ad quem* in many constructions, but in forms denoting mere movement, as in (1), **weg** and **fort** differ but little; *cf.* Geh fort, or weg! (go away, *i. e.*, from me); geh hin! (go away, *i. e.*, to him). In the cases in which compounds with **fort**

or weg may be interchanged, the compounds with fort suit better the higher style, as being more noble and dignified.

Ge (inseparable prefix).

1. The most probable meaning of ge is *together*, *union*, and this is its force in a few verbs: *e. g.*, frieren (to be cold); gefrieren (to become ice, to congeal); rinnen (to run); gerinnen, zusammenrinnen (to run together, to curdle); leiten (to conduct); geleiten (to accompany); hören (to hear); gehören (to unite in hearing, *i. e.*, when the master calls, hence, to belong to); fallen (to fall); gefallen (to fall together, *i. e.*, as one would wish, hence, to please).

2. The sense is not discernible in many verbal forms, as ge is the weakest and most uncertain of all the particles as to its force and intention. In some forms its only intention seems to be to change the meaning of the stem: *e. g.*, brauchen (to need); gebrauchen (to employ); bieten (to offer); gebieten (to command); stehen (to stand); gestehen (to confess), where the *nexus* is lost. In other forms ge has entirely lost all force, as in gedeihen (to thrive), genesen (to recover), genießen (to enjoy). Compare with this weakness of ge its omission (as

of no importance) in geworden in the formation of the passive voice, and compare kommen, etc., for gekommen, etc., in colloquial style or in the dialects. In Anglo-Saxon ge could be prefixed to any part of the verb without appreciably affecting the sense,*) and it seems to have vanished from nineteenth century English entirely.

3. Ge with nouns has many meanings, showing the uncertainty of its original signification, but the notion of *companionship*, *union*, is found in forms derived from verbal stems, and from a few nouns: *e. g.*, Gespiele (play-mate); Gefährte (companion); Gehülfe (assistant); Geschwister (brothers and sisters).

4. The notion of *union* produces *collective* nouns: *e. g.*, Gesträuch, Gewässer, Gebüsch, Gewürm (shrubs, waters, bushes, worms).

5. The notion of being *together* may, from verbal stems (nearly all are so) pass into nouns representing the action or state as *multiplied*, *strengthened*, *repeated*, or *continuing*: *e. g.*, Welch ein Geräusch! welch ein Gegacker! welch ein Gequiek! welch ein Gequacker! (what a noise! what a cackling! what a squeaking! what a quacking! all eternally and evermore repeated!). The plural is unusual with these forms, since they mostly are abstract, but if

*) Skeat's Etymological Dictionary, *sub* Y.

the vowel of the root is capable of taking the umlaut, concrete nouns may be formed, which may have the plural: *e. g.*, *cf.*, das ewige Geschwatze und Gezanke (the everlasting chattering and quarreling), and Meide die ungeistlichen, losen Geschwätze und Gezänke—I. Tim. vi: 20 (Avoid the profane, foul babblings and quarrels); die verschiedenen Geräusche sind das Gerausche der Seidenkleider, das Gescharr der Füße, u. s. w. (the different noises are, the continual rustling of the silk dresses, the continual scraping of the feet, etc.) If the umlaut is impossible, the concrete is sometimes distinguished from the abstract by the absence of a final e: *e. g.*, das Geheule, das Geschreie (the continual howling, the continual crying) are always abstract, whereas das Geheul, das Geschrei may also be concrete: *e. g.*, unter allen Geheulen ist das des Schakals eins der widerlichsten (of all howls that of the jackal is one of the most offensive). After some consonants (as b, d, f, etc.) the e does not generally fall away, and in such cases the context and not the form gives the proper indication. V. ei for further treatment.

6. The prefix occasionally points out *what is effected* by the action, or *what is the object* of the action: *e. g.*, Gebet, Gedicht, Gesang, Gebäude, Gemälde (prayer, poem, song, building, painting).

7. It may also denote the *instrument* of the action: *e. g.*, Gewehr, Gebiß, Geruch, Geschmack, Geräth (gun, bridle-bit, smell, taste, utensil).

8. In past participle forms from noun stems, it means *provided with*: *e. g.*, gehörnt, gestiefelt (horned, booted). *V.* be.

9. The weak nature of ge is shown in its sometimes losing its e before l, n, r: *e. g.*, Glück, Glaube, gleich, Glied, Gnade, grob.

Gegen (inseparable prefix).

1. This prefix expresses originally the situation of two bodies with their front sides exactly facing each other, from which situation motion may or may not follow. Wider adds to this notion that of *activity*, and pictures the one body as actively resisting the other, or, if one body is regarded as at rest, it pictures the opposite body as approaching *with resistance*. Hence, it results that wider often implies *disinclination* or even *hostility*, while gegen may express *friendliness* of disposition: *e. g.*, Gegenstand (something standing opposite, an object); Widerstand (actively standing opposite, resistance); gegen den Wind segeln (to sail against the wind, *i. e.*, in the direction from which the wind comes);

wider den Wind segeln (to sail against the wind, *i. e.*, at the same time battling with the force of the wind which delays or drives back the ship). All things which are **wider** one another are also **gegen** one another, but not *vice versa;* **gegen** is generic: *e. g.*, two armies fight wider or gegen each other. **Wider**, however, as a separate preposition, belongs to the choice speech of literature, and hardly ever occurs in the daily speech of social life.

2. In accordance with the definition above-given, **gegen** may be rendered by *counter*, *opposite*, *in turn*, *contrary*, *anti-*, etc., in composition with nouns, and with a few, generally technical, verbs: *e. g.*, Gegengeschenk (a present in return); Gegengift (antidote); Gegenmuskel (antagonist muscle); gegenminiren (to countermine); gegenzeichnen (kontrasigniren, to countersign.)

Gegenüber (separable prefix).

1. This prefix, in a separable form, takes the place of **gegen** *(q. v.)*, and differs from **gegen** in being more emphatic. The opposition may be real or figurative, friendly or hostile (*v.* **entgegen**): *e. g.*, das Haus liegt unserem Hause gegenüber (the house lies opposite our house); man stelle sie mir gegenüber! (Let them be placed before me!)

Gemäß (suffix).

This suffix (found also as a separate word), differs from the suffix **mäßig**, and the suffix **haft** *(q. v.)*. **Gemäß** signifies that the quality is in conformity with the nature and relations of the word which it qualifies. **Mäßig** (not found alone, but like **haft** forming parasynthetic compounds) describes the thing as it *is*, not as it *must be* (**gemäß**), in accordance with its ordinary modes of being and appearance. **Haft** *(q. v.)*, when synonymous with these two, generally referring to animate beings or things regarded as more or less animate, signifies, not as the thing is (**mäßig**) or must or should be (**gemäß**), but as *having in itself the way and manner* of the noun qualified. It will then appear that **haft** or **mäßig** may often be used indifferently in about the same general sense, and so may **artig** *(q. v.)* and **ähnlich** be counted along with them: *e. g.*, die Färbung des Kuckucks ist sperbermäßig, oder sperberhaft, oder sperberartig (the color of the cuckoo is as the sparrow-hawk's is, or such as the sparrow-hawk has, or of the *kind* which the sparrow-hawk has); sperbergemäß would not be appropriate here — as that of the sparrow-hawk must be. One may say of the voice of a prima donna, or of a violin: they have a flute-like sound (sie klingen flötenartig),

but not flötengemäß; but we may say of a piece of music composed expressly for the flute, that it is flötengemäß. In speaking of the Prussians in the war of 1866, some one has compared their swiftness of movement to that of the ape (affenartige Geschwindigkeit); the writer may equally well have used affenmäßig or affenhaft, but not affengemäß, which last can be used only of beings which are really to be numbered among apes. If a U. S. Minister is appointed to Germany we expect him to have a residence (eine ministergemäße Wohnung) and to maintain a dignity (eine ministergemäße Würde) conformable to the requirements of his position; if, however, the minister's cook should comport himself as his master (sich ministerhaft gebahren), or exhibit a ministerial dignity (eine ministermäßige Würde zur Schau tragen), the cook would be ridiculous. Compare: Sie hatte das Kinderhafte, das Kindermäßige ihres Wesens abgelegt, ohne das rein Kindergemäße zu verlieren.

2. Forms in **mäßig** are the commonest. In many, the difference between **gemäß** and **mäßig** almost disappears: *e. g.*, Etwas geht programmgemäß, or programmmäßig (a thing goes according to the program, *i. e.*, as the program had to be, or, as it was: an immaterial difference). In such cases, and

there are many, the forms in **mäßig** prevail, and the forms in **gemäß** are uncommon: *e. g.*, regelmäßig, and not regelgemäß.

Haft [haftig], (suffix).

1. The original meaning of **haft** is *united with, fixed in, "sticking to"*, what the simple stem names, and this meaning is found with more or less strength in compounds with verbs, nouns, and adjectives. The only adjectives so formed are boshaft, krankhaft, wahrhaft, leckerhaft. *Cf.* krank (ill) with krankhaft (diseased, morbid); böse (bad) with boshaft (badness inherent in, bad from inclination and habit, malignant); lecker (dainty) with leckerhaft (dainty by habit, or rather "chop-licking", lickerish, in the habit of getting enthusiastic over good things to eat).

2. From the illustrations in (1) it is seen that **haft** expresses something *permanent, fixed, habitual.* As external belongings are mostly subject to change, it hence results that **haft** has largely a *subjective* character: it frequently has to do with the character of an *action* rather than with the nature of an *object.* In this respect **haft** comes near in power to **isch** and **sam** *(q. v.)* which express *inclina-*

tion to an act, and stands opposed to **lich** *(q. v.)* which never expresses inclination to an act, but represents the *way* and *manner* of an action *objectively*. On account of the subjective character of **haft** it so frequently qualifies persons, the doers of actions (*v.* **gemäß**): *e. g.*, ernsthaft ist die Person, ernstlich die Strafe; glaubhaft ist der rechtschaffene Mann, glaublich die Begebenheit; *cf.*, likewise, sündhaft, meisterhaft, schreckhaft, lasterhaft, schadhaft, herzhaft, with sündlich, meisterlich, schrecklich, lästerlich, schädlich, herzlich. If we compare **haft** with **sam** and **isch** as to subjective strength, we find **haft** more inclined than these two suffixes to qualify an action: *e. g.*, ein schmeichlerischer, gleißnerischer Mensch (a flattering, hypocritical fellow; not schmeichelhafter); ein tugendsames Mädchen (tugendhaftes also; for difference *v.* **sam**); ein schmeichelhaftes Schreiben*) (better sense than schmeichlerisches Schreiben, *v.* **isch**); eine tugendhafte (not tugendsame) Liebe.

3. Hence, in general, we should look into the inner constitution of things or acts or qualities to which **haft** is suffixed, to find and feel its real power. The expressions of that inner force may

*) Ein schmeichelhaftes Schreiben conveys a just recognition, honorable to both; ein schmeichlerisches Schreiben, by one that wants something, *e. g.*, a favor; dishonorable to one.

appear on the surface, but only as indications of its presence and activity, not as final expressions in and of themselves: *e. g.*, mannhaft (manly, *i. e.*, in firmness of mind and strength of soul). Compare with männlich (manly, *i. e.*, that which distinguishes a man from a woman, child, or youth, as eine männliche Stimme, (a man's voice); ein ehrenhafter Mensch is one whose words and actions proceed from the conception of honor firmly fixed in him; ehrbar (*v.* bar) would mean bearing an honorable reputation; ehrsam (*v.* sam) would refer to character founded by nature on honor, and deserving it; ehrlich (*v.* lich) would refer to a person in business dealings as acting with business integrity.

4. Compare the following and note the terminations: die Makis sind affenartige Thiere (the Lemurs are animals of the monkey-tribe; where artig indicates such likeness as to place the objects under the same genus); die Hottentotten sind affenähnliche Menschen (the Hottentots are ape-like men; where ähnlich indicates passing likeness, without meaning, external simply; förmig would mean more than ähnlich: it would include the whole form); die Eichhörnchen besitzen etwas Affenhaftes (the squirrels possess something of the monkey; where haft implies internal disposition, here, disposing to play-

fulness); Herr Smith ist ein affiger Kerl (Mr. Smith is a monkey of a fellow; where ig (*q v.*) implies external conditions: here, imitating the antics of a monkey). *V.* artig.

5. Adjectives in haft take the form of haftig before keit: *e. g.*, Gewissenhaftigkeit, Eselhaftigkeit, etc. Very few, as leibhaftig, retain the termination ig even as adjectives, but it is generally retained to form the adverb. *V.* los, suffix.

Heit (suffix).

1. This suffix signifies *state* or *quality*. It is attached to a few personal nouns to signify the *nature, being*, or *condition* of the person: *e. g.*, Gottheit, Kindheit, Thorheit (godhead, childhood, folly).

2. It may point out the *personal object itself*: *e. g.*, die heidnischen Gottheiten (the heathen divinities).

3. It may denote the *body, collection of* what is contained in the stem: *e. g.*, die Geistlichkeit (the clergy); Christenheit (christendom). Heidenheit, for heathendom, is not permissible, as we cannot well speak of the *body* of heathens; Heidenschaft, though used, is also objectionable; *v.* schaft.

2. **Heit** forms abstract nouns from adjectives and past participle forms (*v.* **e**, suffix): *e. g.*, Blindheit, Klugheit, Albernheit, Ergebenheit, Gefaßtheit (blindness, prudence, silliness, devotion, composedness). These are very numerous.

3. A few of these abstract nouns become concrete: *e. g.*, eine Flüssigkeit, eine Kleinigkeit, Kostbarkeiten (a fluid, a trifle, jewels). *V.* **igkeit** *sub* **e**.

4. **Heit** becomes **keit** after adjectives ending in bar, ig, lich, sam, and generally after er and el, though usage with er and el wavers: *e. g.*, Kostbarkeit, Flüssigkeit, Geistlichkeit, Einsamkeit, Uebelkeit (but Dunkelheit), Bitterkeit (but Sicherheit), Düsterkeit or Düsterheit. There seems to be a tendency in such double forms to make the **keit**-words concrete and the **heit**-words abstract.

Her (separable prefix).

1. **Her** signifies *motion from a place toward that place in which the speaker is*, or *where he transports himself in thought*, opposed to **hin** (*q. v.*) If a person is on the sea-coast, he may say, der Wind kommt von der See her, or, der Wind weht nach der See

hin (the wind comes from the sea, or the wind blows toward the sea). If the person is on the sea, he may say, der Wind weht vom Lande her, or, nach dem Lande hin. The motion of **her** may be regarded as through space or time, and the point from which the motion proceeds may be added: *e. g.*, er schallt aus dem Walde her, or, von Alters her (it sounds to us from the wood, or, from the olden times).

2. Sometimes the whole space mentioned is represented as filled by that which moves: *e. g.*, der Ruf drang durch das ganze Land bis zu meiner Einsamkeit her (the cry pervaded the whole country and pressed into my solitude).

3. The motion may be represented as *caused* by **her**: *e. g.*, ich winkte den Kellner her (I beckoned the waiter to approach.)

4. As **hin** may denote disappearance, ceasing to exist (*cf.* hinscheiden, to die), so **her** may denote *causing to be present in a proper manner, being in the original order: e. g.*, als sie das Frühstück hergerichtet, etc. (when she had prepared the breakfast, etc.); er ist hergestellt (he is restored to health); die Frau prügelte rasch die Ordnung her (the woman quickly beat up a state of order, *i. e.*, get order by vigorously thrashing the offenders).

5. The notion of motion *throughout* passes into the notion that what is gone through is a performance for the hearer, is performed as motion only, *i. e.*, is a *mechanical, spiritless performance*, wholly completed as a perfunctory task: *e. g.*, der Knabe zählte es an den Fingern her (the boy told it off on his fingers); der Bettler leierte seine Klage her (the beggar whined out his complaint). *Cf.* herbeten, hersagen, hersingen.

6. Sometimes the notion of motion passes into that of *special attention directed to something as the main point:* a construction quite frequent when her is associated with um, vor, hinter, or neben: *e. g.*, der Hund lief neben dem Wagen her (the dog ran by the side of the coach); er saß beim Königsmahle, die Ritter um ihn her (he sat at the king's banquet, with the knights around him). After hinter, her may denote *following*, or *ardent pursuit: e. g.*, er springt wie ein Jagdhund dahinter her (he leaps after like a hunting-dog).

7. The local sense sometimes passes into that of *origin, cause, ground, motive*, out of which something proceeds: *e. g.*, herschreiben (to date from); herrühren (to proceed from); herkommen (to originate in or from); herstammen (to descend from).

Herab, *v.* **ab.**
Heran, *v.* **an.**
Herauf, *v.* **auf.**
Heraus, *v.* **aus.**
Herbei, *v.* **bei.**
Herein, *v.* **ein.**
Hernieder, *v.* **nieder.**
Herüber, *v.* **über.**
Herum, *v.* **um.**
Herunter, *v.* **unter.**
Hervor, *v.* **vor.**
Herzu, *v.* **zu.**

Hin (separable prefix).

1. Meaning opposed to **her** (*q. v.*), moving from the speaker toward some point mentioned or not: *e. g.*, er geht zum König hin (he goes to the king). *V.* **ent, fort, los, weg.** Like **her**, it may be used with all verbs of motion: *e. g.*, hingehen, hinlaufen, etc., or elliptically, hin[gehen] können, hinwollen, etc., or, in the sense of **dahin** or **einher** (*q. v.*), as hindonnern, hinbrausen, hinstürmen, etc.

2. If the place to which motion is directed is not mentioned, gravity may be supposed to determine it; hence, *down to the ground: e. g.*, der Kalif hatte sich auf einen Polsterthron hingeworfen (the caliph had cast himself down on a cushioned

throne). *Cf.* hinstrecken, hinsinken (to stretch on the ground, to sink to the ground); das Hinfallen (epilepsy); ein Rächer der hingemordeten Freiheit (an avenger of murdered freedom); setzen Sie sich hin! (sit down!). Also, figuratively: *e. g.*, hinreden (to talk at random).

3. The motion may be regarded as stretching itself over or through a space or time without respect to a definite limit: *e. g.*, der Weg geht durch, oder über blühende Wiesen hin (the road stretches away through, or over, blooming meadows); er sah grade vor sich hin (he looked straight before himself, *i. e.*, so that his sight, at first local, stretched away over what lay immediately before himself); ich lebe hier ganz angenehm hin (I live on here quite pleasantly).

4. In the temporal sense, **hin** often implies (*a*) *slow and endless extent: e. g.*, die Untersuchung zog sich endlos hin (the investigation was endlessly prolonged); or (*b*) a *slow, gradual process*, being thus distinguished from **ver** (*q. v.*), which denotes rapidity: *e. g.*, compare Wie die Zeit vergeht! (how time flies!); ich verbringe den Tag in angenehmer Gesellschaft (I pass the day in pleasant company), with ich weiß nicht wie ich die Zeit hinbringen soll (I do not know how I am to "kill" time). *Cf.* hinschmachten (to

pine away); hinschmelzen (to melt slowly away); hinwelken (to wither away gradually); hinsterben (to linger in dying); or, (*c*) *painful, miserable continuance of life*, which is gradually approaching dissolution: *e. g.*, ich habe einen Tag nach dem andern in der Verdrossenheit hingelebt (I have reluctantly lived on one day after the other, *i. e.*, hoping for an early departure).

5. The indefinite limit is unknown; **hin** may, therefore, refer to departure *beyond, on the other side: e. g.*, du wirst hingehen, wo kein Tag mehr scheinet (thou wilt depart hence where day no longer shines).

6. The factitive sense easily follows: *e. g.*, er doktert, oder quacksalbert sich hin (he kills himself by quackery); er richtet den Uebelthäter mit Gift hin (he executes the malefactor with poison). *Cf.* hinmorden, hinmetzeln, hinschlachten, hingeben, hinopfern, etc.

7. In accordance with the definition in (5) and (6), we easily distinguish its power from that of **fort** or **weg** (*q. v.*). **Hin** expresses *irremediable loss: e. g.*, der Hund ist fort, oder weg (the dog is gone, *i. e.*, but will probably return); meine Ruh ist hin * * * ich finde sie nimmer und nimmer mehr (my rest is gone * * * I shall find it nevermore).

8. **Hin** stands sometimes in close relation to **los**

and zu (*q. v.*): los, however, points more to the *beginning*, hin to the *direction toward the mark*, and zu to a *zealous striving after, with unremitting, indefatigable perseverance*: *e. g.*, auf ein Ziel los-, zu-, hin-gehen, -fahren, -marschieren, -laufen, etc.; schießt los! (fire! *i. e.*, hold back your shot no longer, begin to fire!); schießt zu! (fire away! *i. e.*, zealously, and do not cease until you have hit the mark); Nun schießt nur hin, daß es alle wird!—Goethe's Egmont, I, 1. (Well, fire away, and have done with it!)

Hinab, *v.* **ab.**
Hinan, *v.* **an.**
Hinauf, *v.* **auf.**
Hinaus, *v.* **aus.**
Hinein, *v.* **ein.**
Hinnieder, *v.* **nieder.**
Hinüber, *v.* **über.**
Hinum, *v.* **um.**
Hinunter, *v.* **unter.**
Hinweg, *v.* **weg.**
Hinzu, *v.* **zu.**

Hinter (inseparable prefix).

1. **Hinter** implies local relation to the rear of a body, *behind:* opposed to **vor** (*q. v.*) In this sense it is compounded with nouns mostly: *e. g.*, Hinter-

thür (back-door). It is not separable when used with verbs, in good style. In popular language it is used separable for hinunter, as applied to food, drink, etc.: *e. g.*, er bringt nichts mehr hinter (he can't swallow anything more). *Cf.* the vulgar hinterkriegen, hinterschlingen, hinterschlucken in the sense of to swallow. In the meaning of movement behind, hinterhergehen (*v.* her) or hintenangehen is more usual than hintergehen.

2. In the sense of *behind, relinquished by death: e. g.*, er hat seinen Erben viel Geld hinterlassen (he has left his heirs much money); das hinterbliebene Vermögen (the property remaining behind).

3. Behind, *getting behind one's back, secretly, sometimes for evil purposes, e. g.*, der Bote hinterbrachte mir die Nachricht (the messenger secretly informed me of the news); hintergehen (to deceive, *i. e.*, to get behind one's back, gain one's confidence by dissimulation, and to use it to one's injury; even in the apparent bull Sie hintergehen sich auf die erstaunlichste Art—Lessing); das Unternehmen wird hintertrieben (the undertaking is prevented).

Ich [icht, licht] (suffix).

1. This suffix, of various origins, forms nouns signifying *fullness, quantity, place of thick plant-*

growth: e. g., Dickicht (thicket); Spülicht (slops); Reisich or Reisicht (copse); Weidich or Weidicht (salictum, willow-grove); Eichicht (quercetum, oak-grove). The t is excrescent: *cf. t* in English, amidst, whilst, vulgar *onst, twst* (for once, twice).

2. It forms adjectives from material nouns and specific names of things, which denote *similarity to*, having a nature or qualities *akin* to what is mentioned in the stem: *e. g.*, erdicht, holzicht, kupfericht, wollicht, steinicht, etc. (earthly, woody, coppery, woolly, stony, etc.). It is mostly inclined to give the *form, color*, or *taste* of the stem: *e. g.*, der Mann kam mit einem länglichten Gesicht aus dem Zimmer—Immermann's Münchhausen (the man came with a long face out of the room); süßlich (slightly sweet); ein wollichter Himmel—Sanders (a fleecy sky); ölicht (rather oily).

3. In opposition to **en** (*q. v.*) which expresses the actual, constituent material, **icht** expresses something *temporal, corporal, superficial, dependent on the senses*; **ig** (*q. v.*), on the other hand, is more determinate, less vague than **icht**: *e. g.*, wollene Kleider (clothes of real wool); wollige Schafe (woolly sheep, *i. e.*, having wool); wollichtes Milchhaar (downy "fuzz"—American sense); eine salzige Suppe contains much, or too much salt; eine

salzichte Suppe tastes of salt. It is proper to remark that many forms in **icht** are obsolete or obsolescent, and that forms in **ig**, or **artig**, or ähnlich have taken or are taking their place: *e. g.*, eine steinichte Frucht is about the same as eine steinähnliche Frucht, and steinartig and holzartig are nearly the same as steinicht and holzicht. Höckericht in Luther's Bible, Lev. xxi: 20, is now generally printed höckerig.

4. **Icht** is rarely appended to personal nouns: *e. g.*, thöricht, narricht; *cf.* with these afficht (very rare).

5. Mostly without umlaut; exceptions: thöricht, höckericht.

Ig [igen] (suffix).

1. **Ig** is used to change any part of speech into an adjective, in order to form an attributive to a subject. The suffix denotes the *having, containing,* or *possessing* of the stem, as a *fixed quality.* New adjectives may be formed at pleasure from any part of speech (except from verbs): *e. g.*, mächtig, mäßig, völlig, sonnig, barfüßig, sandig, beißig, stößig, ergiebig, jetzig, niedrig, einig, der, die, das Meinige.

2. The forms from adverbs (heutig, baldig), from

prepositions (vorig, widrig), from numerals (einig, einzig), and from pronouns (der, die, das Ihrige) merely change the several parts of speech into adjectives.

3. Forms from substantives (günstig, spitzig, waldig), and from verbs (brummig, säumig, beliebig) denote more exactly an active attribute or characteristic belonging to the word qualified, and shown by external, objective effects: *e. g.*, verdächtig is not one who cherishes suspicion (argwöhnisch), but one who excites or causes suspicion; heiß means warm in itself; hitzig, showing heat by violent passions or from an easily excitable mind (eine hitzige Natur, ein hitziger Kopf); gut is good in itself; gütig, good in external characteristics, kind; spitz (sharp by nature); spitzig (sharp by intention or purpose): eine spitze Antwort (a sharp answer) shows no disposition in the mind of the subject: the sharpness may have been unintentional; eine spitzige Antwort (a keen retort) shows intention to wound.

4. The use of the umlaut is inconsistent: *e. g.*, kurzfüßig, langarmig; ungläubig, beglaubig(en); wollüstig, verlustig; unmuthig, großmüthig. Where both forms occur in the same word, the umlauted form is generally to be preferred.

5. Some of these adjectives are really from lich, as shown in Middle High German forms: *e. g.*, adellich (adelig); billich (billig); unzahllich (unzählig). *V.* ich, heit, e, isch.

6. The noun or adjective (*a*), by means of ig, often passes into the *causative verb: e. g.*, heiligen (to make holy, to hallow); befestigen (to make firm, to fasten); beruhigen (to make quiet, to calm); kräftigen (to strengthen); reinigen (to clean); or (*b*), the ig is inserted (as often in the Anglo-Saxon) without any special force. The only point aimed at seems to be to create more modern forms for ordinary every-day speech. The shorter forms belong more frequently to choice style: *cf.* enden and endigen; ängsten and ängstigen; beglauben and beglaubigen; steinen and steinigen; beerden and beerdigen; verkünden and verkündigen. Sometimes one form occurs more commonly in one sense than the other form: *e. g.*, befriedigen in the sense of to satisfy, to appease, is more usual than befrieden; or, (*c*), ig strengthens the meaning of the simple stem: *e. g.*, sehen (to see) and besichtigen (to inspect); from schwach (weak)—Maass, or from schweigen (to be silent)—Meyer, we have beschwichtigen (to quiet down); Flucht (flight) and verflüchtigen (to volatilize).

In (inseparable prefix).

1. Found chiefly in foreign words; in the few German derivatives it is mostly of emphatic force: *e. g.*, Inbrunst (fervor); Ingrimm (suppressed rage).

In (suffix).

1. Forms feminine appellatives of persons and animals: *e. g.*, Kaiserin, Gräfin; words in erer and in e lose the last syllable: *e. g.*, Zauberer, Zauberin, Franzose, Französin. Compare the English vixen = fyxen, from fox.

2. **In** (**en**) is colloquial and vulgar, attached to surnames. It is objectionable, and belongs to low life, and is obsolescent: *e. g.*, die Frau Müllerin, die Schulzen, die Wolfen, or Wolfin, die Beckerin, for Frau Müller, Frau Schulze, Frau Wolf, Frau Becker. *V.* **isch**.

Ing, *v.* ling.

Iren [ieren] (suffix).

1. Romance infinitive ending, attached to foreign stems: *e. g.*, regieren, studiren, marschiren, spazieren, complimentiren, vexiren, vomiren, geniren. Very frequent in Old German, and, indeed, up to fifty years ago, but now belonging mostly to popular speech and not to choice style.

2. It occurs with some native stems, the purpose seeming to be to make it plain that they are verbs: *e. g.*, hausieren, schattiren, stolzieren, halbieren, buchstabiren. Compare in English *jeopardize*, which has been attacked by critics on the ground that the ending has no function, and that the verb *jeopard* serves us well enough. *Jeopardize* may be defended on the ground that *ize* is a specific verbal termination, and is one of the few remains of formal grammar in Modern English. For English hybrids, *cf. starvation, flirtation, enlightenment, talkative*, and for words fearfully and wonderfully made see the technical language of medicine and of the physical sciences.

3. **Iren** is very popular in newspaper word-coinage, and is frequently employed to germanize a strictly foreign verb: *e. g.*, the American-German verbs bulldosiren, kukluxiren. To "lynch", to "strike", seem generally to appear without **iren**: *e. g.*, gelyncht werden, gestreift haben. Bulldosen and kukluxen also would do equally as well as the longer forms.

Isch (suffix).

1. This suffix, of various origins, is added to proper and personal nouns to change the noun

notion into an adjective notion: *e. g.*, das Wallenstein'sche Lager (Wallenstein's camp); diebisch, närrisch, kaufmännisch (thievish, foolish, commercial); especially to forms in er: *e. g.*, malerisch, rednerisch, dichterisch. *Cf.* even regnerisch (for regnisch).

2. In verbal derivatives, and in forms derived from the names of places and countries, isch denotes adjectively what the suffix er in the same forms denotes substantively, and signifies the *way and manner of being or doing, a connection with, a belonging to: e. g.*, zänkisch, neidisch (quarrelsome, envious, *i. e.*, in the manner of a Zänker, a Neider); berlinisch, spanisch (connected with, or belonging to *Berlin, Spain*, in the same manner as a Berliner, a Spanier). Hence it happens that euphony or usage frequently interchanges indeclinable adjectives in er and adjectives in isch formed from the names of places: der Cölnische (or Cölner) Dom; das Hallische Waisenhaus; but der Magdeburger Dom; die Leipziger Messe; Limburger Käse; Hamburger Rauchfleisch; Braunschweiger Wurst; *cf.* also der westphälische Schinken and Nordhäuser Branntwein.

3. With indeterminate nouns of places it may express *descent from, origin: e. g.*, himmlisch, höllisch; with the names of animals (rare) it means *of the same nature as: e. g.*, thierisch, hündisch, schweinisch.

4. The Greek termination -ικός (Latin -icus) has taken this form: *e. g.*, logisch, physisch, kritisch, poetisch, lyrisch, dramatisch; but from die Musik we have musikalisch, and from die Grammatik, grammatisch and grammatikalisch.

5. In the language of low life (i)sch is added to surnames to denote familiarity: *e. g.*, die Meyersche for Frau Meyer. The form is Low German (Oldenburg, Brunswick), and is objectionable. *V.* in.

6. The suffix ig *(q. v.)*, forming derivatives more abstract in sense, or having more reference to outward or material characteristics, has most often *things*, not persons, for its base; whereas, isch rather denotes something more *personal* and *living*. It has often, hence, the subjective import of *inclination to action*, and *some capacity in the exercise of it*, thus differing in degree from sam *(q. v.)*, which, in such cases, implies more capacity than lies in isch: *e. g.*, erfinderisch (inventive) is less strong than erfindsam, and rednerisch (rhetorical) is less strong than beredsam (eloquent). These suffixes differ from each other in the expression of *moral qualities*, in regard to which isch expresses something *defective*, and sam something *praiseworthy*: *e. g.*, *cf.*, zänkisch, mürrisch, tückisch, verschwenderisch, buhlerisch (quarrelsome, surly, malicious, prodigal, wanton)

with duldsam, friedsam, sparsam, sittsam (tolerant, peaceful, economical, modest). The tendency of isch to denote defective or odious qualities has caused the derivatives of Weib, Kind, Herr, Hof, and Mann to have a meaning not found in the older language: *e. g.*, Männische Weiber sind dem männlichen Geschlecht ebenso zuwider als weibische Männer dem weiblichen (mannish women are as repugnant to the male sex as womanish men are to the female); Kaiphas trat jetzt herrisch hervor (Caiphas now stepped imperiously forward). The good sense lies in lich *(q. v.): e. g.*, kindlich, (child-like), kindisch (childish), and with the other four after the same manner.

Ist (suffix).

1. This suffix forms a few masculine foreign words: *e. g.*, Violinist, Kavallerist (trooper).

Keit, *v.* heit.

Lei (suffix).

1. Lei is attached to numerals and to a few indefinite pronouns, to signify *kind, sort;* the stem takes er before the suffix: *e. g.*, einerlei, zwanzigerlei, hunderterlei, allerlei, vielerlei (of one, twenty, a

hundred, all, many kinds); zweierlei Wein (two sorts of wine); mit mancherlei Waaren (with many kinds of wares). Allerhand is common for allerlei, but mancherhand and vielerhand are obsolescent. Forms in lei and hand are indeclinable.

Lein, *v.* chen.

Ler (suffix).

1. This suffix, of late origin, doubtless arising from verbs in eln and substantives in el, has given a few forms from other stems: *e. g.*, Häusler (a cottager, Häusling); Tischler (a joiner, commoner than Tischer, or the Swiss Tischmacher). It has, in the latest forms, a disparaging force: *e. g.*, Rechtler (pettifogger); *cf.* the newspaper words Beinkünstler ("leg-artist" for professional pedestrian) and Temperenzler (temperance-"crank").

Lich (suffix).

1. This, said to be the most frequent of all suffixes, denotes *likeness in form or nature, conformity with or adaptedness to* what is mentioned in the stem. Frequently with personal nouns, generally with umlaut: *e. g.*, männlich, menschlich, ritterlich, göttlich, weiblich, väterlich, herrlich (after the nature,

or conformable to the character of a man, a human being, a knight, a god, a woman, a father, a lord, *i. e.*, masculine, human, chivalrous, divine, womanly, paternal, magnificent). Lich with personal nouns often takes the place of isch (*q. v.*) in expressing the more general notion of *proceeding from, belonging to*, or *concerning*, a person: *e. g.*, die königlichen Staaten (the royal states); ein fürstlicher Befehl (a princely order, *i. e.*, issued by a prince). Such adjectives differ somewhat from those in isch (*q. v.*) and from the genitive of the name: *e. g.*, der Ausspruch eines Königs (the decision of a king) refers to a *single act* of the king, but ein königlicher Ausspruch refers to a *special quality* of that act as being *appropriate* to a person's character: in this case to him, as being a king; *cf.* der Befehl eines Vaters and ein väterlicher Befehl.

2. Lich is added to adjectives to express *similarity, nearness to;* with words expressing *color*, and *taste* it acquires a *diminutive* force: *e. g.*, ärmlich, kleinlich, gröblich, weichlich (visibly poor, petty, somewhat coarse, rather soft); röthlich, bläulich, süßlich, säuerlich (reddish, bluish, sweetish, sourish.)

3. Lich is appended to verbal substantives and to common nouns denoting things, to denote the *manner* of an action or condition; the signification

is, hence, of an adverbial character: *e. g.*, künstlich, bildlich, mündlich, herzlich, buchstäblich (artificial, figurative, oral, hearty, literal). From the adverbial character in lich, in some forms we may easily perceive the difference between *e. g.*, jährlich, täglich, stündlich, and such like, and jährig, tägig, stündig, and such like; the forms in lich refer really to their nouns only through the medium of a participle understood: *e. g.*, eine jährliche Reise = eine jährlich unternommene Reise; ein täglicher Gast = ein täglich besuchender Gast. Such forms in ig do not express *repetition*, as such forms in lich do, but *continuance*, and they refer immediately to *the thing itself*: *e. g.*, der dreißigjährige Krieg (the Thirty Years' War); ein dreistündiger Besuch (a three-hours' visit). Such words in lich qualify a thing, and not a person: *e. g.*, eine reichliche Gabe, *i. e.*, auf reiche Weise gegeben, but one cannot say ein reichliches Kind. *Cf.* also, for the more adverbial character of lich, geistlich, zeitlich, thätlich with geistig, zeitig, thätig. For differences of termination, *v.* bar, isch, sam.

4. Lich with intransitive verbs, and also with active transitive verb-stems, is synonymous with the active participle forms or forms in sam (*q. v.*). It denotes the *actual presence* or the *active effect* of the stem idea: *e. g.*, tauglich, schädlich, nützlich, erbau-

lich, förderlich, erschrecklich = was taugt, was schadet, was nützt, was erbaut, was fördert, was erschreckt.

6. **Lich** is more usually found, when with transitive verbs, with the notion of *passive ability*, or *possibility*, and so near in value to **bar** (*q. v.*) that the choice between **lich** and **bar** depends often on usage or euphony: *e. g.*, der Verlust des einzigen Bruders nach dem Tode der Eltern ist unersetzbar, or, unersetzlich (the loss of the only brother after the death of the parents is irreparable): in this case, unersetzbar means that he cannot be replaced, unersetzlich means that the loss happens in *such a manner*, *i. e.*, under such circumstances (both parents being dead), that he cannot be replaced: it is physically impossible to replace him, and everybody knows it. *Cf.* after the same manner, unabsehlich, undenklich, begreiflich, faßlich, erweislich, thunlich (for thulich), unbeschreiblich, unerschöpflich, etc. Still, many forms in **lich** (active) differ from the same stem with **bar** (passive): *e. g.*, empfindlich and empfindbar; nützlich and nutzbar; ausführlich and ausführbar; erschrecklich and erschreckbar. For others, *v.* **bar**. Sometimes some added notion differences the one from the other: *e. g.*, fürchterlich (simply causing fear); furchtbar (causing fear and awe besides).

6. As **lich** expresses the *manner* or the *how* of an action, it was formerly (*v.* Luther, *passim*) much more used than at present to form corresponding adverbs from almost every adjective: *e. g.*, klärlich, höchlich, weislich (clearly, highly, wisely). Some derivatives have yet a purely adverbial sense: *e. g.*, freilich, gewißlich, kürzlich, wahrlich, erstlich, etc. (certainly, surely, shortly, truly, first [ly]).

7. From the present participle are found adverbial words in **lich**; the final **d** is hardened to **t**: *e. g.*, hoffentlich, flehentlich, wissentlich, erkenntlich (for erkennentlich), from hoffend, flehend, wissend, erkennend. By false analogy, many adjectives have an excrescent **t**: *e. g.*, namentlich, gelegentlich, öffentlich, geflissentlich, wöchentlich, and so on.

Ling (suffix).

1. **Ling**, originally meaning kinship, denotes an object of the kind indicated by the stem: *e. g.*, Jährling (yearling); Fingerling (finger, *e. g.*, of a glove); Schößling (shoot); also referring to *coins:* *e. g.*, Silberling (silver-piece); Sechsling (a coin of six Pfennige, no longer existing as current money). *V.* **er**. Sechser is commoner than Sechsling. Compare *shilling*.

2. The original notion may pass into that of *dependence*, always signifying a person: *e. g.*, Günstling, Liebling (favorite); Jüngling (young man); Miethling (hireling); Säugling (suckling); Findling (foundling); Zwillinge, Drillinge, (twins, "triplets"*) Tausendling is a jesting derivative.

3. The meaning easily passes into that of *insignificance* or *contempt: e. g.*, Dichterling (poetaster); Witzling (would-be wit); Grämling (surly growler at trifles—stronger than Grämler). *V.* ler.

Los (separable prefix).

1. Los denotes *no longer held firmly; out of former connection or union*, and *now free: e. g.*, ein Hund wird losgebunden (a dog is let loose, *i. e.*, from the chain which held him, so that he can now freely move about). In this sense, often with von, expressed or understood: *e. g.*, Alle Ketten fallen von mir los (all the chains fall away from me).

2. Los often denotes the *sudden, violent breaking forth* of an action which has been up to that time

*) Not found in Webster's or Worcester's Unabridged Dictionaries in the sense of "three children born at one time of one mother".

suppressed or reserved, but now is given full vent. Hence, **los** often points to the *beginning* of the action (*v.* **ab** and **hin**, for comparative treatment): *e. g.*, der Zorn des Generals brach los (the anger of the general broke forth); die Truppen brannten los (the troops began to fire). With **los** many verbs take auf governing a specified point to which the action is directed, or d(a)rauf may be employed to indicate that the action is directed to no particular point: *e. g.*, der Preiskämpfer drosch schrecklich auf ihn los (the prize-fighter vigorously assailed him, and gave him a terrible drubbing); der Knabe ging blind darauf los (the boy went at it blindly).

Los (suffix).

1. **Los** is added to nouns to signify the *absence of*, the *being without* what is mentioned in the stem: *e. g.*, kindlos, hoffnungslos (childless, hopeless), and so on, inexhaustibly. The ending is opposed to **haft, reich, voll** *(q. v.)*: *e. g.*, *cf.* ehrlos and ehrenhaft, bedeutungslos with bedeutungsreich or bedeutungsvoll. A few verb-stems and pronominal stems are found: *e. g.*, leblos, reglos (also, lebenlos, regungslos), selbstlos. The noun is formed with

ig epenthetic: *e. g.*, Gottlosigkeit, Schlaflosigkeit. *V.* haft.

2. Many forms have an active as well as a passive signification: *e. g.*, Fluchlos (not cursing, or, not smitten with a curse); after the same manner, *cf.* harmlos, hilflos, klaglos, lieblos, trostlos, etc.

3. Forms with the prefix un *(q. v.)* approach those in los with respect to signification, but generally have differences perceptible enough: *e. g.*, er gerieth in so unsinnige Wuth, daß er ganz sinnlos war (he got into such a mad rage that he was quite deprived of reason); eine kraftlose Arznei (a medicine without strength); eine unkräftige Arznei (a medicine without effect). Many of such forms differ very little except in verbal associations: *e. g.*, unnütz is used with persons or things; nutzlos generally with things.

Mal (suffix).

1. Mal forms iterative adverbs with numerals or indefinite pronouns. It expresses *repetition*, and may be written separately: *e. g.*, einmal, tausendmal, allemal; wievielmal steckt 5 in 20? Wie manches Mal haben wir zusammen geplaudert! By adding ig adjectives are formed: *e. g.*, sein dreimaliger Besuch. *V.* gemäß.

Mäßig, *v.* **gemäß.**

Miß [s] (inseparable prefix).

1. **Miß(s)**, akin to the English verb *to miss*, in its origin, denotes *incompleteness, defectiveness, error, wrong, the mistaken, the false: e. g.*, mißbrauchen (to make a false, injurious use of); mißhandeln (to act wrongly); mißdeuten (to interpret falsely); mißverstehen (to misunderstand); mißtönen (to make discord). *Cf.* also the nouns Mißgriff, Mißlaut, Mißmuth, and so on.

2. It may reverse the sense: *e. g.*, mißbilligen (to disapprove of: opposite of billigen); mißgönnen, mißtrauen, mißkennen, mißachten, mißfallen, mißlingen, mißrathen (the last three suppressing **ge**) are the opposites of gönnen, trauen, kennen, achten, gefallen, gelingen, gerathen. *V.* **ent** and **ver**, and *cf.* verkennen with mißkennen: *e. g.*, Rousseau verkannte nicht bloß seine Freunde, er mißkannte sie auch (Rousseau did not merely mistake his friends, he misjudged them also: *i. e.*, he did not merely fail to recognize them as being what they really were, but believed that he had discovered in them what was the opposite of their true and real characters). *Cf.* also mißachten and verachten.

3. The separable **miß** is obsolete: such forms as er handelt miß, es tönt miß, are no longer found. As

to the place of the ge of the past participle and of zu with the infinitive, usage is fluctuating, and no invariable rule can be made: *e. g.*, gemißtraut, gemißbraucht, gemißdeutet, or, mißgetraut, mißgebraucht, mißgedeutet, or, mißtraut, mißbraucht, mißdeutet, all occur in good writers; sometimes there is a difference: *e. g.*, er hat mißgehandelt (he has sinned), but er hat ihn mißhandelt or gemißhandelt (he has mistreated him).*) If a toneless (inseparable) prefix follows miß, zu with the infinitive always precedes miß, and ge is not used: *e. g.*, mißbehagen, mißbelieben, mißgebaren, mißverstehen; es hat mir mißbehagt, er scheint mich zu mißverstehen.

Mit (separable prefix).

1. Mit expresses, in general, *personal association, coöperation, active and causal association: e. g.*, die Kinder sprangen, lachten, spielten mit (the children jumped, laughed, and played, in company); mitarbeiten (to work in common); er wird mitdenken,

*) Heyse sets up this distinction, but Goethe has, das Meer, das euch grimmig mißgehandelt, and Lessing has, die vortrefflichste Strophe hat Herr Lange ganz erbärmlich mißgehandelt. Still, Heyse's distinction should be observed.

wenn auch nicht mitfühlen (he will think with you, even if he does not feel with you); er will mich ins Schauspiel mitnehmen (he wishes to take me with him to the play). Verbal compounds are innumerable. There are also many nouns and adjectives.

2. **Mit** and **neben** *(q. v.)* with nouns, have many forms which the ordinary dictionaries do not differently define, but in such compounds **mit** implies *equality* or *fellowship* in what is signified in the word that follows, while **neben** implies *subordination, inferiority of importance*, or it has its literal sense of *being in a line with: e. g.*, dies große Werk erforderte die Mitarbeit vieler Meister, ganz abgesehen von den Nebenarbeiten der Gehilfen und Gesellen (this great work demanded the coöperation of many masters, to say nothing of the subsidiary labors of the assistant and journeyman workers); die Vertheidiger der Negersklaverei konnten nicht leugnen, daß die Neger ihre Mitmenschen seien, aber sie wollten dieselben nicht als ihre Nebenmenschen anerkennen (the defenders of negro slavery could not deny that negroes are their fellow-men, but they would not recognize them as their equals, *i. e.*, as standing in the same line with them). *Cf.* Heine: Nicht etwa die Furcht vor dem Sprichworte, 'Mitgefangen, mitgehangen'; mich schreckte vielmehr das Neben-einander-gehenkt-werden,

where **mit** denotes contemporary community of fortune, and **neben**, nearness in space, and being in the same line with.

Nach (separable prefix).

1. **Nach** signifies *nearness of approach, nearing in direction*, the dative object (thus mostly differing from the simple preposition) being a moving one which one strives to reach, or indefinite in place, time, or content: *e. g., cf.* er reiste nach der Stadt, with einem Flüchtling nacheilen, nachlaufen, einem Muster nachstreben.

2. **Nach** denotes *coming later in time, succession, order of rank, e. g.*, nachfolgen, nachkommen (to follow after, to come after); Nachkomme, Nachwelt, Nachmittag, Nachruhm (descendant, posterity, afternoon, posthumous fame).

3. Very numerous in compounds denoting *following after a pattern, and in conformity to it: e. g.*, nachahmen, nachbilden, nachmachen, etc. (to imitate, to copy, to counterfeit, etc.); die Ersten, welche das Prisma nach ihm handhabten, handhabten es ihm nach (the first who, after him, manipulated the prism, imitated his method of manipulation).

4. **Nach** in some nouns seems to have a negative

force, as in Nachtheil (disadvantage), opposed to Vortheil; but the literal meaning refers to a share or a part which one has *after* the others have received their shares.

Neben (inseparable prefix).

1. **Neben** is found in countless nominal compounds to signify *in a line with, subordinate, less considerable, less significant, additional, secondary,* in correlation with something that stands as *principal, chief,* or *main: e. g.,* Nebenstraße (side-street); Hauptstraße (main street). *V.* **mit.**

Nieder (separable prefix).

1. **Nieder** means *lower, down low, from above down, down to the ground,* opposed to **empor** *(q. v.).* It is used especially with verbs of motion: *e. g.,* niederfallen, niederfahren, niederlegen, niedersinken, niederstrecken, etc.; die aufgedeckte Wunde blutete nieder — Jean Paul (the opened wound streamed down with blood). The limit of the motion is determined by the circumstances of the case: *e. g.,* er schrieb die täglichen Vorfälle nieder (he

wrote down the daily events, *i. e.*, in his diary); er setzte sich; legte sich nieder (he sat down, *i. e.*, on a chair; lay down, *i. e.*, on a bed).

2. It is causative, *to put down, to overpower, to conquer: e. g.*, Keiner kann den Andern niedertanzen (no one can outdance the other); er trank jeden Trinkgenossen nieder (he drank down every bottle-companion).

3. It refers to position with national or geographical names: *e. g.*, Niederdeutsch (Low German), opposed to ober *(q. v.)*; Niederrhein (Lower Rhine).

4. It may have a moral force: *e. g.*, niedergeschlagen (down-hearted); niederträchtig (infamous).

5. **Nieder** denotes merely direction from above down; **unter** *(q. v.)* adds always to this idea a reference to something expressed or understood *under* which the moving object may place itself: *e. g.*, the book falls down to the ground (das Buch fällt auf die Erde hin, zu Boden, oder nieder); a stone thrown into the water sinks down (ein ins Wasser geworfener Stein sinkt nieder oder unter, where **unter** has respect to the surface *under* which the stone sinks); a swimmer dives down (taucht nieder oder unter); a heavenly body from the moment of passing its meridian descends (geht nieder), but in passing below the horizon, it sets (geht unter); the

decline (Niedergang) of the Roman Empire began soon after the culmination of its power, and its destruction (Untergang) could easily have been foreseen. **Nieder** is used sometimes for **unter** in elevated style, to signify *slow and gradual motion:* *e. g.*, der Matrose sieht die Berge in das Meer niedersinken (the sailor sees the mountains gradually sink into the sea).

6. **Hernieder** differs from **herunter** in belonging more to elevated style: *e. g.*, O schaut hernieder, ihr Götter! (O look down on me, ye gods!) *V.* **ab** for **herab**, and *v.* **unter** for difference of **herab** and **herunter**. **Hinnieder** is rare.

Niß[s] (suffix).

1. **Niß** is attached to verb-stems (generally to those verbs having the prefixes **be**, or **er**, or **ver**) and to a few substantives, to signify *condition*, *state*, or *quality:* *e. g.*, Besorgniß, Betrübniß, Verhältniß, Finsterniß (apprehension, affliction, relation, darkness).

2. It denotes *actions* or *events:* *e. g.*, Begräbniß, Verlöbniß, Erlaubniß, Ereigniß (burial, betrothal, permission, event).

3. It has often the sense of the participle: *e. g.*, Verzeichniß (das Verzeichnete); Hinderniß (that which hinders, the hindering object; Hinderung [*v.* ung], is the act of hindering). Other concretes: Behältniß, Gefängniß, Bildniß, Ersparniß, Bedrängniß, Vermächtniß, Verhängniß, and many more.

4. The only nouns from adjective stems are Finsterniß, Geheimniß, Wildniß, and Trockniß, for which last Trockenheit is customary.

Ob (separable prefix).

1. Found in a few verbs, mostly belonging to higher style, in the sense of oben, über; also in a few nouns: *e. g.*, Sollte diesem Staat ein anderes Schicksal obschweben? (Should another fate impend over this State?); Obdach (shelter,—"over-roof"). In past participles obgenannt, obgemeldet for oben genannt, etc., not unusual.

2. Ob is rarely found inseparable, but this use is individual and peculiar: *e. g.*, Keiner obsiegte der Macht—J. L. Pyrker, Werke, p. 61 (No one overcame the power). Obwalten is inseparable once in Willkomm.

Ober (inseparable prefix).

1. **Ober** with nouns denotes *superiority, above in place or situation: e. g.,* Obermundschenk (chief cupbearer); Oberarm (upper arm); Oberfläche (surface). *Cf.* the accent and the pause in Ober—schullehrer (high-school teacher), and Oberschul—lehrer (chief school-teacher). The pause is indicated by the dash.

Ohn (inseparable prefix).

1. Met with in a few words to denote *the absence of a quality: e. g.,* Ohnmacht (swoon,—"without power"); ohnschattig (without shade). Ohngeachtet, ohnlängst, ohnfern, etc., represent the old spelling for ungeachtet, etc.

Reich (suffix).

1. In innumerable compounds, signifying *abounding in, having or possessing plenty of,* opposed to arm, leer, los, which also have countless compounds; it also denotes *having a high degree* of what is signified in the first component: *e. g.,* fruchtreich, fischreich, geistreich, glorreich (abounding in fruit, in fish, ingenious, glorious). *V.* Preface for the omission of arm, and such like.

2. Many forms in **voll** (*q. v.* suffix) are synony-

mous with those in **reich**, but in such cases forms in **voll** are generally stronger in meaning: *e. g.*, ein geistreicher Mensch (an ingenious, interesting man, full of ideas, brilliant); ein geistvoller Mensch (a man full of human sympathy and human perfections); wir bewundern einen geistreichen Menschen; wir lieben einen geistvollen Menschen.

Rich (suffix).

1. Forms a few nouns descriptive of male persons and male birds: *e. g.*, Fähnrich, Wütherich, Gänserich, Enterich, Täuberich (ensign, bloodthirsty tyrant, gander, drake, cock-pigeon).

Sal [sel] (suffix).

1. **Sal** forms from verbs nouns which denote *(a)* a *state* or *condition: e. g.*, Drangsal, Schicksal, Trübsal (calamity, fate, tribulation); or *(b), what causes a state* or *condition: e. g.*, Labsal, Scheusal (refreshment, object of horror).

2. A few verb-stems take **sel** in the above senses, or as signifying the objective results of the action of the verb: *e. g.*, Räthsel, Häcksel, Gemengsel, Ueberbleibsel, Anhängsel, Fegsel, Füllsel (riddle, finely-chopped straw, medley, remainder, attachment, sweepings, stuffing). *V.* **selig**.

Sam (suffix).

1. Like *some* in English, this suffix is not so frequent as formerly. It expresses *intimate connection, close connection with, similarity* or *identity.* Hence, it implies *habitual, necessary quality, according to the whole nature so fitted, capacitated,* or *inclined,* or, *with the whole being and temper so made* as to be what the stem expresses: *e. g.*, ein wachsamer Hund (a vigilant dog) is not simply wach (awake), but his whole being is employed in the state of wakefulness; bees are not simply fleißig (industrious), but arbeitsam, *i. e.*, always at work and indefatigably busy, by creation and inclination; ein tugendsames Mädchen points to the direction of the will, of the inclination, to virtue; to love for it with the whole spontaneous nature; ein tugendhaftes Mädchen implies striving after moral purity and practice where possible, and points to higher growth in moral perfection and soundness. *V.* haft.

2. Sam is formed upon verbal or verbal-substantive stems (except a few such as einsam, gemeinsam, genugsam, sattsam, and the like): *e. g.*, genügsam, wirksam, aufmerksam, folgsam; bedachtsam, betrübsam, gewaltsam, mühsam, grausam.

3. The notion of bearing-in-itself, found in bar

(q. v.), and that of intimate, or inner connection with, found in **sam**, cause these two suffixes to approach very near in sense, and occasionally to be of one sense, differing only in currency or in style: *e. g.*, ehrbar and ehrsam (the latter passing out of use); wunderbar and wundersam (the latter belonging to choice style). In both **bar** and **sam** the forms from intransitive verbs originally prevailed, with subjective signification: *e. g.*, scheinbar, dankbar, dienstbar, arbeitsam, folgsam, etc. Afterwards, the two forms were distinguished by making all **bar**-words immediately derived from verbs to have generally the notion of *passive possibility* (denkbar, eßbar, ausführbar, heilbar = was geheilt werden kann, etc.), while **sam**-words retained the original notion of *inclination* and *ability*: *cf.* empfindsam, furchtsam, heilsam, achtsam, with empfindbar, furchtbar, heilbar, achtbar.

4. From **lich** *(q. v.)* **sam** differs in referring to the *inner nature*, whereas **lich** refers more to the *external manner;* note the following: das friedliche Thal (not friedsame); Ist der Hase ein furchtsames oder furchtbares Thier? Ist eine schöne Gegend reizend oder reizbar — und betrachtet sie der achtsame oder achtbare (?) Zuschauer mit einem empfindlichen, oder empfindsamen, oder empfindbaren Herzen? *V.* **haft, gemäß, bar, lich.**

Selig (suffix).

1. Conceived of as an independent suffix to form adjectives; it is added to nouns, adjectives, and verbs, to signify *plenty*, *fullness*, *riches*, or *superfluity* of the stem-notion: *e. g.*, feindselig, armselig, holdselig, redselig (malignant, wretched, gracious, loquacious); Reichthum mag, wenn du so willst, dich glücklich, aber nicht glückselig machen (riches may, if you so will, make you happy, but not to a high degree).

Schaft (suffix).

1. Mostly attached to personal nouns, and denotes in such cases the *nature*, *being*, *relations*, *station*, or *dignity*, of the person: *e. g.*, Freundschaft, Feindschaft, Verwandtschaft, Herrschaft, Knechtschaft, Meisterschaft (friendship, enmity, relationship, authority, bondage, mastership). *V.* thum.

2. It forms collectives of persons of *one station*, *one manner of life*, or, of *one vocation*: *e. g.*, Bürgerschaft, Dienerschaft, Ritterschaft, Judenschaft, Priesterschaft, Kaufmannschaft (citizens, domestics, equestrian order, Jewry, the priesthood, the mercantile body).

3. A few forms are collectives of things: *e. g.*,

Barschaft, Geräthschaft, Erbschaft, Briefschaften (ready money, utensils, inheritance, papers).

4. The following are formed from other than personal-noun stems: Barschaft, Geräthschaft, Wissenschaft, Landschaft, Rechenschaft, Gemeinschaft, Briefschaften, Bereitschaft.

Tel (suffix).

1. Shortened from Theil, forms fractional numbers: *e. g.*, ein Drittel, ein Viertel, acht Zehntel (a third, a fourth, eight-tenths); Zwanzigstel, Hundertstel (better Zwanzigsteil, Hundertsteil). Instead of Zweitel, ein Halbes or ein Halb is used.

Thum (suffix).

1. **Thum**, originally means *power, dominion;* attached to personal nouns it signifies the *station, dignity, situation, dominion*, or, *the ruled territory*, of the person: *e. g.*, Priesterthum (priesthood, *i. e.*, the office or character of a priest); Christenthum, Witwenthum, Kaiserthum, Fürstenthum (Christianity, widowhood, empire, principality).

2. It may denote a *quality*, or a *state*, or the *object itself* to which an act or state of a person is referred: *e. g.*, Reichthum, Wachsthum (riches, growth); Irrthum, Eigenthum (error, property).

3. Compare Priesterschaft = the individual persons composed into one body, and Priesterthum = that which makes up the nature and character of the priest; Judenschaft = the whole body of the Jews, and Judenthum = Judaism. *V.* **schaft.**

Ueber (separable and inseparable prefix).

1. **Ueber**, as a separable particle, retains its ordinary sense of *over, across, passing over the surface from one point to another* (hinüber): *e. g.*, die Funken springen über (the sparks leap over, *e. g.*, from the electrical machine to some metal held near); das Zünglein der Wage schlägt über (the tongue of the balance tips over, *i. e.*, from the perpendicular position); der Verräther ist zum Feinde übergegangen (the traitor is gone over to the enemy). **Ueber**, when separable, receives the stress of voice.

2. Over, in the sense of covering the *surface: e. g.*, die Frau überzog das Bett mit einer Ziehe (the woman covered the bed with a tick). **Ueber** inseparable.

3. Over, in the sense of *superiority: e. g.*, der Schelm überlistete mich (the rogue outwitted me). Inseparable.

4. Over, in the sense of *transference*, or *abandonment: e. g.*, er wußte es nur durch mündliche Ueberlieferung (he knew it only by oral tradition); der

fliehende König überließ dem Feinde die Hauptstadt (the fleeing king abandoned the capital to the enemy). Inseparable.

5. Over, in the sense of *excess: e. g.*, überladen (to load too heavily); übergenug (more than enough); Ueberfülle (super-abundance).

6. Over, in the sense of *continuance through a limit of time: e. g.*, überlegen (to consider); übernachten (to pass the night).

7. Over, in the sense of *failure to do* what the verbal part signifies: *e. g.*, ich habe es überhört (I failed to hear it). When **über** is inseparable, the verb takes the tone.

8. In many noun-compounds, **über** and **ober** *(q. v.)* are near together in signification: *e. g.*, ein Ueberrock and Oberrock, Ueberkleid and Oberkleid. Ueberkleid is, however, in contrast to Unterkleid, and Oberkleid refers to what covers and shuts in all other clothing. **Ueber** is to be used where *spreading over space and surface* is the essential idea, and **ober** is to be used where **oben** is in contrast to **unten**: *e. g.*, Oberarm and Unterarm, Oberschenkel and Unterschenkel.

9. **Herüber** and **Hinüber** have no other meanings than those which have been noted in (1), combined with **her** and **hin** (*q. v.*).

Um (separable and inseparable prefix).

1. The original sense is *around;* usually separable, when um takes the tone.

2. Around, *motion around*: *e. g.*, sie warf sich den Shawl um (she threw her shawl around her).

3. Around, *half-around*, variously rendered according to the change of place or position: *e. g.*, das Pferd lief das Kind um (the horse knocked the child down); umschlagen (to turn up or down); der Knabe kehrte die Taschen um (the boy turned his pockets inside out); die Kutsche ist umgeworfen (the coach is upset); rechts um! (right about! verb omitted).

4. Motion around is change of position or point of view: hence, *differently, otherwise, anew*: *e. g.*, er kleidete sich um (he put on different clothes); mein Haar ist umgefärbt (my hair is dyed another color); das Kleid ist umgeändert (the dress is made over, *i. e.*, so that its earlier form is no longer recognizable); die Milch schlägt um (the milk turns sour).

5. Being or moving around implies *nearness, association, community of aim*: *e. g.*, ich verkehre geschäftlich mit Vielen, gehe aber mit Wenigen um (I have business transactions with many, but associate with few).

6. Motion around may be figured as, for ex-

ample, of the end of a string which is unwound, from a ball: hence, *separation, removal, loss*: *e. g.*, der Wein bringt viele Leute um (wine destroys many people); zweihundert Soldaten kamen in der Schlacht um (two hundred soldiers perished in the battle).

7. In all the above examples **um** is accented and separable. When **um** is inseparable and unaccented, it most generally denotes *surrounding an object*: *e. g.*, umarmen (to embrace); umstrahlen (to surround with rays); er umsegelt das Vorgebirge (he doubles the cape). The surrounding may be for the purpose of *deceiving*: *e. g.*, Nie wirst du mich umgehen (you will never take me in, *i. e.*, "get around" me, entrap me, *cf.* hintergehen *sub* **hinter**).

8. **Herum** signifies (*a*) *around in a circle, or arc*, or *on an axis*, with verbs of motion or of rest: *e. g.*, herumlaufen, herumdrehen, herumsitzen, herumstehen, or elliptically: er wohnt gleich um die Ecke herum (he lives right around the corner, *i. e.*, so that on *going* around the corner you will find his house); (*b*), figuratively, *as if in a circle*: *e. g.*, der eine Knabe schlug sich mit dem andern herum (the one boy scuffled about with the other); das Gerücht geht wie ein Laufsfeuer in der Stadt herum (the report goes about in the city like wild-fire); (*c*), without mentioning any

special central point for reference, *aimlessly, without purpose*: *e. g.*, sie ging im Garten herum (she went here and there in the garden); *v.* **umher**. To this meaning, that is, of motion in an uncertain direction, may be referred such sentences as der Quacksalber dokterte an dem Kranken herum (the quack doctored *at* the patient, *i. e.*, without knowledge, empirically, in the dark). **Hinum** is rare.

Umher (separable prefix).

1. **Herum** (*v.* **um**) means beginning from one point and going round in a circular motion; **umher** means *abandoning this motion, and passing over into another*: *e. g.*, der Herumgehende moves himself in a definite direction, whereas der Umhergehende goes hither and thither; ein Körper dreht sich im Kreise herum, *i. e.*, it makes a circular movement); im Kreise umher means: inside the circle, but not following the circumference, or any definite direction. **Herum** is often used, but less correctly, in the sense of **umher**. In the examples given in the last section under **um, herum** is used for **umher**: sie ging im Garten herum might imply a purpose, *e. g.*, that of seeing one object after another, or one person after another, as in a Biergarten; sie ging im

Garten umher, would imply that the walking was the object of the motion; er ging unter den Leuten herumbetteln (not umher). **Umher** is also, like **herum**, used with verbs of rest: *e. g.*, die Sachen liegen umher, *i. e.*, scattered around, in disorder.

Un (inseparable prefix).

1. Complete denial of the stem-notion, giving its positive opposite: *e. g.*, Unfleiß, Undank, Unrecht, Unglück. Also, with adjectives and past participles, especially numerous with adjectives in **bar**, **lich**, and **sam**; also with a few present participles: *e. g.*, unleugbar, undeutlich, unbiegsam, ungesucht, unpassend, unwissend, etc.

2. Sometimes used as a mild negative substitute for the positive affirmative: *e. g.*, unschön for häßlich, unfleißig for faul, unhöflich for grob.

3. **Un** as a privative easily passes into the sense of *deviation from the true nature of* what follows it: *unnatural, bad, injurious: e. g.*, Unmensch, Unthier, Unkraut, Unthat (cruel man, monster, ill-weed, misdeed).

4. **Nicht** in composition, as in Nichtachtung, Nichtgebrauch (disrespect, non-usage), merely negatives its fellow-component or components; **un** not only

negatives it but passes over into the sense of the opposite of such component. Un also comes very near to miß (*q. v.*), and also to übel, in sense: *e. g.*, Mißgestalt (deformed shape, offensive to the idea of the beautiful); Ungestalt (hateful, repugnant, unnatural shape: stronger than Mißgestalt); Mißlaut (sound discordant with order sounds heard at the same time);*) Uebellaut (a bad or harsh sound in itself without reference to others); Unthat (an unnatural deed, which excites the moral feelings); Uebelthat (a deed injurious to the rights and well-being of others); Missethat (a crime, a felony, often worthy of death).

Ung (suffix).

1. This suffix, gradually gaining ground, is added to verb-stems to form nouns expressing the action of the verb: *e. g.*, Fütterung, Stärkung (the act of feeding, strengthening). Individual forms come

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*) Thus in Metastasio, the Italian melodramatic poet, the frequent i's in the following are Mißlaute:

"Di chi mi fidero,
Se tu m'inganni."

For ancient examples, *cf.* Juvenal, Satire X for Cicero's:

"O fortunatam natam me Consule Romam."

and *cf.* the affected style of the sophists in Plato's Gorgias, *passim.*

near to the infinitive in sense: *e. g.*, das Heizen and die Heizung; das Erfinden and die Erfindung.

2. **Ung** may denote the condition represented as causing or as caused: often equivalent to the participle: *e. g.*, Erfahrung = das Erfahrene; Erfindung = das Erfundene; Ladung = das Geladene; *cf.* Hoffnung, Bemerkung, Ordnung, etc.

3. With substantives it forms *collectives: e. g.*, das Kleid (the single piece of clothing); die Kleidung (the clothing); *cf.* also Holzung, Waldung, Festung (stronger and larger than Feste), etc.

Unter (separable or inseparable prefix).

1. **Unter** is opposite in meaning to **über** (*q. v.*) and, when separable, denotes *under, lower than the surface, lower than some other object* expressed or understood: *e. g.*, er hat sein Siegel untergedrückt (he has impressed his seal beneath); see other examples under **nieder**.

2. Being or placing under implies *protection: e. g.*, er bringt seine Pferde unter (he shelters his horses). In general, when accented and separable, **unter** has its plain and literal sense of *under* or *among*.

3. In inseparable forms (**unter** not accented), **unter** translates the Latin *sub* and *inter*: *e. g.*, unter-

jochen, untermengen (to subjugate, to intermingle). To explain how **unter** can signify *between*, we have only to remember that a body can be regarded as bounded by an upper and a lower side: *under* the upper side is *between* the two sides: *e. g.*, unterhandeln (to negotiate, *i. e.*, to act between parties); sich unterreden (to converse, *i. e.*, to talk between); die Reise mußte unterbleiben (the journey had to be given up, *i. e.*, left *among* other undertakings unrealized).

4. **Herunter** and **hinunter** are distinguished from each other like **her** and **hin** (*q. v.*) and **herab** and **hinab** (*v.* **ab**). **Herab** and **hinab** may denote the direction downwards without reaching clean to the bottom, which latter is the meaning of **herunter** and **hinunter**: *e. g.*, er glitt einige Stufen herab, kam dann ins Stürzen und fiel so die ganze Treppe herunter (he slipped down a few steps, and fell headlong entirely down the stairs). **Hernieder** is in elevated style for **herunter**. *V.* **nieder**.

5. With substantives, **unter** has the various allied meanings of *under* (*v.* **ober**), *subordinate*, *vice-*, *lower*, *nether*, *assistant*, etc.; *e. g.*, Unterlippe, Unterofficier, Unterkönig, Unterschenkel, Untermühlstein, Unterkoch, etc. (underlip, subordinate officer, viceroy, lower leg, nether millstone, cook's assistant, etc.).

Ur (inseparable prefix).

1. **Ur**, of the same origin as **er** (*q. v.*) signifies originally motion from within out: hence, *beginning, origin, producing*: *e. g.*, Ursprung, Urheber, Urkunde (*cf.* erkennen), Urtheil (*cf.* ertheilen and English *ordeal*), Urstoff, Ururgroßvater (origin, contriver, deed, sentence, primitive matter, great-great-grandfather).

Ver (inseparable prefix).

1. The original sense of this important participle is *forth, away* (allied to English *far, from*); hence it expresses or implies a notion away from the personal subject: *e. g.*, verdrängen (to push off or out); vertreiben (to drive away); verjagen (to chase away); verkaufen (to sell); vergessen (to forget); verbieten (to forbid); verachten (to despise). Possibly some of these might be better classified under 2.

2. Motion away from the subject may pass into the notions of *loss, destruction, failure, error, wrong* (*cf.* **ent, miß, un**); *e. g.*, verderben (to corrupt); verthun (to make away with); verschwenden (to squander); verlernen (to unlearn, or forget); verführen (to lead astray); verleiten (to mislead); sich vergreifen (to make a mistake in seizing); verschreiben (to

write wrong); sich versprechen (to make a slip of the tongue); sich versehen (to blunder).

3. The original sense may pass into that of *exhaustion, complete consumption of, waste of, to the end of, too much of* (and the evil therefrom) what is spoken of: *e. g.*, verbluten (to bleed to exhaustion); verbauen (to use up or to waste in building); vertrinken (to use up in drinking, as time or money); verleben (to be worn out with years; *cf.* überleben and durchleben); verhungern (to die of hunger); versäuern (to make too sour); verschlafen (to sleep too long); verfressen (to eat like a glutton, to gobble up);

4. Motion away implies passing out of view, a covering from sight: hence, *to hide by, to cover, to cover all over with.* If the verb has already the meaning of *joining together*, or, of *covering*, or of *adding to*, the notion is made sharper by prefixing **ver**: *e. g.*, Einem das Licht verbauen (to shut off one's light by building); verschließen (to lock in or up); vergraben (to hide by burying); vermauern (to wall up); verschneien (to snow in); eine Wunde verbinden (to dress a wound); verzuckern (to cover with sugar); vergolden (to gild); versilbern (to plate); verzinnen (to tin).

5. Covering all over produces a change of appearance: hence, *to pass into or to bring about a state of,*

to change into the material of what is signified: *e. g.*, vermehren (to increase); verbessern (to improve; *v.* aus); verbittern (to imbitter); versüßen (to sweeten); sich verlieben (to fall in love); verwaisen (to become an orphan); veralten (to grow old); verstummen (to grow dumb); verarmen (to become poor); vergöttern (to deify); verketzern (to reckon among heretics); verglasen (to vitrify); versteinern (to petrify) · verknöchern (to ossify).

6. **Ver** merely strengthens the word in verliebt (in love); verhaßt (odious); verschämt (bashful); verschmitzt (shrewd); auf Etwas versessen (to be bent on something).

7. **Ver**, to some extent, represents vor, fort, weg, ab, über, durch, hin, ent, vorüber, vorbei (*q. v. omnia*). Its main idea, however, of direction turned away from the subject is generally more or less apparent. **Er** (*q. v.*) is just the opposite, denoting a direction toward the personal subject, and the opposition may be seen in the following verbs: *e. g.*, *cf.* erbitten and verbitten; erkaufen and verkaufen; erkennen and verkennen; erblühen and verblühen; erlernen and verlernen; erziehen and verziehen. If, however, **ver** and **er** denote direction or motion along diametrically opposed lines, they would have some positions alike: both prefixes, indeed, agree in the

sense of *bringing about or passing into a condition.* There has been a division of this common ground in such fashion that er (with intransitive verbs) mostly denote *passing into a condition,* while ver (with transitive verbs) mostly denotes *bringing about a condition: e. g., cf.* erbleichen, erblinden, erkranken, and verblenden, verkrüppeln, verweichlichen, verjüngen.

8. Many past participles with ver signify "given up" to what is signified in the verb: *e. g.,* verweinte Augen (eyes red with weeping); ein versoffener Kerl (a fellow given up to drinking).

Voll (separable or inseparable prefix).

1. The literal meaning of *fullness* is used with verbs of *pouring, filling,* and the like: *e. g.,* er goß das Gefäß voll (he poured the vessel full). Voll is separable only in this sense.

2. When inseparable, voll indicates *accomplishment, completion* of what is spoken of: *e. g.,* vollbringen (to execute, *i. e.,* to bring an action to the full, so that nothing remains undone, as in nach vollbrachter That ist gut ruhen.

Voll (suffix).

1. Forms numberless compounds, signifying *full* of what precedes: *e. g.*, achtungsvoll (respectful). It is sometimes very near in meaning to ig *(q. v.)*: *e. g.*, feuervolle Küsse—Wieland (fiery kisses). It is exactly opposite to los, suffix *(q. v.)*. *V.* reich.

Vor (separable prefix).

1. Vor in local relations is opposed to hinter and zurück *(q. v.)*; in temporal or serial relations it is opposed to nach (*q. v.*): hence, *before, earlier than, forward: e. g.*, der Herzog setzte seinem Namen ein "Von" vor (the duke set a "Von" before his name, *i. e.*, ennobled him); Wer vorkommt, mahlt vor (first come, first served); er ließ den Gefangenen vorführen (he ordered the prisoner to be brought forward). Often in past participles: *e. g.*, vorerwähnt, vorgemeldet, vorgenannt.

2. The original *before* of physical presence may be regarded as serving a purpose: hence, to *lead* in an action, *to show how to do a thing: e. g.*, sie tanzte vor und ich und der Bote tanzten nach (she led off, and I and the messenger followed in the dance); vorsingen (to lead the singing); er schnitt das Fleisch vor (he carved the meat, *i. e.*, led in

cutting); der Stallknecht ritt dem Kinde vor (the groom showed the child how to ride). The purpose may be for *entertainment* or *instruction: e. g.*, sie sang uns reizend vor (she entertained us charmingly with her singing); der Professor hat Stellen aus den bedeutendsten Autoren vorgelesen (the professor read passages from the most important authors).

3. The notion of before may imply *eminence in position, rank*, or *superior excellence in action: e. g.*, Jotham aber, sein Sohn, stand des Königs Hause vor (and Jotham, his son, was over the King's house — 2 Chron. xxvi : 21); wie der gejagte Hase dem Winde vorläuft, etc. (as the hunted hare outstrips the wind, etc.).

4. **Vor** with nouns has the meanings of *over, fore-, pre-, preliminary, front*, etc.: *e. g.*, Vorwitz (over-curiousness); Vormast (foremast); Vorrede (preface); Vorfrage (preliminary question); Vorzahn (front-tooth).

5. **Hervor** means *out of an inner space and coming to view*, literally and figuratively: *e. g.*, die Armee kam aus dem Engpaß hervor (the army debouched from the defile); der Redner hob dieses Wort hervor (the orator laid stress on this word). **Hinvor** does not occur.

Voran, vorauf, voraus, vorbei, vorüber (separable prefixes).

1. **Voran, vorauf, voraus,** are made sufficiently clear in the ordinary school-dictionaries.

2. **Vorbei** and **vorüber** are used alike of space and time in the sense of *passing by;* **vorbei,** however, is generally preferred for local meanings (except in elevated style which prefers **vorüber**), and **vorüber** is preferred for time meanings. **Vorbei** lays stress on the notion of *nearness,* and **vorüber** has more reference to extension *over* a space to some other point: *e. g.,* der Fieberfrost wird bald vorübergehen (the cold chills of the ague will soon pass away, *i. e.,* there will be a transition to some other condition: vorbeigehen would not be used); im Vorbeigehen sprach ich bei ihm ein (in passing by I made him a short call, *i. e.,* as I was in his neighborhood); im Vorübergehen would mean "seeing that I intended to go farther on"; die guten Zeiten sind vorüber (the good times are gone) is more correct than die guten Zeiten sind vorbei, since they are thought of as having gone *over* to the past. In times notions **vorbei** often implies a longer time past than **vorüber** does: *e. g.,* die Procession ist vorüber when the last man passes; die Procession ist vorbei, when on going

home I meet some one hastening to see it, and I tell him. In space relations compare: *e. g.*, er ritt dicht an mir vorbei (he rode close by me: notion of *nearness* prominent); er ritt dicht an mir vorüber (he rode close by me: notion of further motion onward prominent). These prefixes sometimes exchange with **ver** (*q. v.*): *e. g.*, from Wieland: wir setzten uns zusammen und schwatzten die Morgenstunden vorbei, that is to say, wir schwatzten so lange, bis die Morgenstunden vorbei, vorüber sind, or, wir verschwatzen, verplaudern sie.

Weg (separable prefix).

1. **Weg** expresses the notion of *removal, away*, without reference to any continued motion, or to any limit to be reached. *V.* **ab, fort, hin**, for comparative treatment.

2. **Hinweg** equals **weg** strengthened by the notion of *continuance* and *permanence* in the removal: *e. g.*, from Goethe: Ja, ich will weg, allein nicht wie ihr wollt; ich will hinweg und weiter als ihr denkt (Yes, I will away; but not as you will; I will away farther than you think); das Buch ist hinter den Schrank gefallen, und wir müssen diesen wegrücken (the book has fallen behind the bookcase, and we must move the

latter from the spot; [da] rückte der Geist des Herrn Philippum hinweg (the Spirit of the Lord caught away Philip—Acts ix: 39).

Wider (inseparable prefix).

1. Meaning made clear under **gegen** (*q. v.*). This prefix is sometimes confounded or interchanged with **wieder** (*q. v*): *e. g.*, usage fluctuates between Widerhall and Wiederhall, in which the Grundidee is different. Most authors, perhaps, prefer Wiederhall.

Wieder (separable and inseparable prefix).

1. **Wieder** expresses a *return to a former state, repetition of the same action, returning, retaliation: e. g.*, Gieb mir die alten Zeiten wieder! (give me back the old times!); er sagte es wieder (he said it again); die Dosis Chinin war wohl nicht stark genug, das Fieber ist wiedergekommen; wiederschlagen (to strike back in return).

2. **Wieder** is inseparable in wiederholen (to repeat). Usage fluctuates in wiederhallen and wiederscheinen: some authors regarding the prefix as inseparable, others as separable.

3. **Wieder** is often used indifferently with **zurück**: *e. g.*, Jemand, der fortgegangen ist, kommt wieder, or, zurück, or even, wieder zurück. *Cf.* Wiederkunft, Zurückkunft, or, Rückkunft. **Wieder**, however, refers mostly to *time*, and **zurück** to *place*: *e. g.*, er kommt zurück, *i. e.*, to the place from which he went; er kommt wieder, *i. e.*, he appears again after an absence; combining both, wieder zurück, *i. e.*, again at the place; das verlegte Buch hat sich wiedergefunden (time); der verlaufene Hund hat sich zurückgefunden, *i. e.*, found of himself his master's house.

Zer (inseparable prefix).

1. **Zer** signifies *falling apart* or *separation of a thing into its parts*: *e. g.*, zerbrechen, zerbersten (to break, to burst, in pieces), when the words already indicate separation, and the prefix emphasizes and multiplies it; but the prefix adds the notion of separation to such words as zergehen, zerschlagen (to melt, to beat to pieces).

2. **Zer** differs from **ent** (*q. v.*) in signifying the disruption or decomposition or dissolution of a thing into its parts, whereas **ent** refers to the separation of one thing from another thing: *cf.* ent-

gehen, entreißen, entsetzen, with zergehen, zerreißen, zersetzen. **Zer** comes close to **ver** (*q. v.*) in some forms: *cf.* vernichten, verbeißen, verfallen, vergehen, verfließen, versprengen, with zernichten, zerbeißen, zerfallen, zergehen, zerfließen, zersprengen; vernichten, for example, = dissolution of the whole; zernichten = dissolution of the individual parts.

3. **Zer** would naturally come to mean *excessive action in, to spoil by, to destroy by*, what is signified in the verb: *e. g.*, sich zerlachen (to split one's sides with laughing; zerbohren (to spoil by boring); zerstören (to destroy). *Cf.*, abbrechen (a part good) with zerbrechen (all spoiled). The prefix often adds the notion of suddenness or violence: *e. g.*, zerbersten, zerbrechen, zerfahren, zerfleischen, zerhacken, zerhauen, and many more.

Zu (separable prefix).

1. Original sense = *direction toward*: *e. g.*, er ging auf den König zu (he went up to the king). The direction may be figurative: *e. g.*, zugeben, zulassen (to grant, to admit). *V.* **ab**.

2. The motion may be figured as prolonged: hence, **zu** expresses *continuation, increase*: *e. g.*, arbeite zu! (work on!). *V.* **hin** and **los**. Die Bevöl-

kerung nimmt zu (the population is increasing). *V.* **ab.**

3. The motion may be figured as ended: hence, to *close by* what is signified in the verb: *e. g.*, der Wind blies die Thür zu (the wind closed the door); binde ihm die Augen zu! (blindfold him!); zugeschlossen ist die Thür (the door is locked; *cf.* verschlossen).

4. For **herzu**, *v.* **her** and **zu**; **hinzu** is common in the sense of *increase by addition*: *e. g.*, man thut zu Speise Gewürz hinzu, setzt zu einer Rede noch einige Worte hinzu (one adds seasoning to food, a few more words to an address).

Zurück (separable prefix), *v.* **wieder.**

Zusammen (separable prefix).

1. This particle means *together, in a heap*: *e. g.*, er scharrte sich ein Vermögen zusammen (he scraped together a fortune); Etwas fällt, stürzt zusammen (a thing collapses, tumbles in a heap); figuratively, die Frau fährt zusammen (the woman starts with fear).

2. The object may have its being only from the activity of the word with **zusammen**: *e. g.*, eine Zusammensetzung (a compound). *Cf.* zusammenbrauen. zusammenkochen, zusammenlügen, and the like.

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